SANKALPA-SÛRYODAYA

OR

THE DAWN OF THE DIVINE WILL.

OF

Sri Vedanta Desika

WITH

ENGLISH TRANSLATION.

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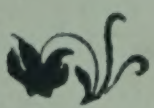
Vol. I.—Acts I to V.



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As a mark of humble devotion

THE ENGLISH TRANSLATION

is

Very Respectfully Dedicated

to

The Sacred Memory of

SRI VEDANTA DESIKA.

PREFACE.

The Drama "*Sankalpa Sûryôdaya*" and its author Sri Vedanta Desika need no elaborate preface to be introduced to the public, suffice it to say that "Virtue triumphs and Vice succumbs" is the moral of this allegorical Drama. In this Drama, the hero Viveka finds Jîva (embodied soul) God-forgotten and addicted only to worldly pleasures (Samsâra). To make confusion worse confounded, diverse untrue doctrines about the relationship between Soul and God cause no little embarassment to Jiva. A discourse between the Guru and the Disciple nicely establishes the hollowness of the systems of Hindu Philosophy other than the Visishtadvaita system. Viveka strains every nerve to wean Jîva from the influence of the baser emotions such as Passion, Anger, etc., which try to bind Jiva closely to Samsâra and Viveka eventually succeeds in achieving for Jîva salvation with the help of Vïshnu-Bhakti and Sankalpa. This, in brief, is the plot of this play but its chief

peculiarity lies in the fact that the diverse human attributes such as Wisdom, Good-sense, Application, Illusion, Cupidity, Anger, etc., are the Characters and they speak for themselves in flesh and blood. Each of these good and bad human attributes presents its case, sings, dances and delights the audience in its own way. In spite of the seemingly sarcastic and humorous utterances of these Characters the main theme of the relationship of Soul to God is never lost sight of. We feel that the whole drama will amply repay perusal than an attempt to sketch here the plot.

2. As for Sri Vedanta Desika, the life-sketch that follows this preface is an attempt, however modest and imperfect in its own way, to show what a versatile genius, great philosopher and thinker and what a personification of meekness brought to relief by high principles of devotion and tolerance to views that are not his own, Sri Desika was.

3. It is a pity that such a great personage and his sublime teachings should be known only to the few in south India who are familiar only with the *Grandha* characters. This and nothing but this impelled us to undertake the edition of this

Immortal Drama in Devanâgari and the thought that our brethren all over the world, who do not know Samskrit should not fail to participate in the great bliss resulting from a perusal of this Drama, further prompted us to attempt the English Translation. We make no secret that we are but novices in this highly responsible field but the feeling that we are doing a real service, however humble, to our brethren at large and our profound personal piety to the great Achârya whom Sri Vaishnavas, at any rate, regard as none but an *Avatâra*, is our only apology for embarking on this heretofore-unattempted enterprise.

4. For the benefit of our readers, we have given the numbers of the verses in the Translation just as in the original. We have also added notes where we felt the translation is not self-explanatory.

5. Any suggestions for improvement will be very thankfully received.

6. We feel we should not conclude this preface without expressing our great feeling of gratitude to Srîman Vidyâ Bhûshana A. Gôvin-

dâchârya Svâmin of Mysore but for whom this work would not have been a *fait accompli.* We also tender our heart-felt thanks to Brahma Sri Gurubhakta-sikhâmani T. K. Balasubrahmanya Iyer Sâstra Prasâra Bhushana of the Sri Vani Vilas Press for the very valuable suggestions he has been kind enough to offer.

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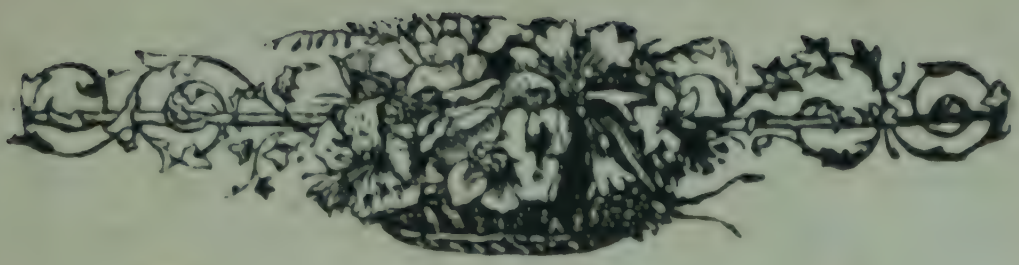

Life of Sri Vedanta Desika.

There is no name in the world of Samskrit Literature and Philosophy combined, like the name of Sri Vedânta Desika, the reputed author of this Drama (the Sankalpa-Sûryôdaya). The rising growth of two great schools of Hindu religion—the Râmânuja Darsana[1] and the Mâdhva Darsana—characterised an epoch in the twelfth and thirteenth centuries A. D. It was Sri Rámánuja who exploded the fallacy of the Mâya theory of Sankara and conclusively established the true relationship of the individual to the Paramâtman. The dissemination of the teachings of the Visishtádvaita Philosophy was entrusted by Sri Rámánuja to 74 of his Apostles (Simhásanádhipatis). One such Apos-

1. System of religio-philosophy.

tic was Anantasómayáji, and his grandson was Anantasûri. Of a family of equal sanctity and repute was born Totàràmbà, the daughter of Kidàmbi Padmanábha, otherwise known as Sriranga Ràja Pillàn and the sister of Vádihamsâmbuvâha (otherwise known as Rámánuja Pillan and Appullâr). Totàràmbà's descent is also traceable from Kidàmbi Acchàn, one of the 74 Apostles. It was in the fitness of things therefore that the most welcome alliance took place between Anantasûri and Totàràmbà. This illustrious couple lived happily at Tûppul[1], near Kànchi knowing nothing but service to God and God'smen. Of such parents of high lineage on both the father's and the mother's side was our author born at Tûppul[1], under the auspicious constellation of *Sravana* in the month of *Kanni* (Purattâsi) of the year Vibhava, 1191 of the Sàlivàhana era (September 1268 A.D.). Blest is that day even to-day for all for it is the last day of the annual festival of the Lord Srinivàsa, the Resident Deity on the Holy Hills of Tirupati. The observance and consum-

1. This is a suburb of Kâñcni (Conjeevaram), situated close to the shrine of Dipaprakâsa.

mation of many a vow and the conclusion of many a pilgrimage to the Holy Hills are well known, even unto this day, to every devout Hindu.

2. The event of this birth is sung in the following verse :—

भाद्रपदमासगतविष्णुविमलर्क्षे वेङ्कटमहीभृतितीर्थदिनभूते ।
प्रादुरभवज्जगति दैत्यरिपुघण्टा हन्त कवितार्किकमृगेन्द्रगुरुमूर्त्या ॥[1]

3. Synchronously, before the birth of Vedànta Desika, there arose in the mind of the Lord of Tirupati a desire to re-establish in its pristine glory the Darsana of Sri Ràmànuja. The Lord therefore resolved upon His Bell-Angel incarnating in the world to ring Ràmànuja's fame. The Lord, to achieve this end, commanded Anantasûri in a dream to make a pilgrimage to His Shrine, adding that He has willed to bless him with a son. In wonderment,

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1. On the concluding day of the holy festival of the Lord Venkatesa (the Lord of Tirupati), under the constellation of Sravana in the month of Kanni (September), up appeared unto the earth the Holy Bell of the Asura-enemy (Vishnu), in the person of the Preceptor—the Lion of Rhetoric and Logic.

Anantasûri wished to communicate his miraculous dream to his wife, but she surprised him with the news that she also had a similar dream of a young married woman appearing and commanding her to go to Tirupati. The Bell in the Tirupati Temple is said to have become invisible on the night of the above dream. The Archakas (officiant-priests) were charged with the theft of it, but Providence could not allow innocent men to be punished, for the Jiar (or the chief ascetic functionary) of the temple dreamt a dream in which the God revealed that the Bell's invisibility was by His own Will and commanded that no other bell should be substituted. Even to this day no bell is used during worship inside the Tirupati shrine. The blessed Author is therefore believed to be an incarnation of the Bell of the Holy Lord of Tirupati. He himself has given expression to this belief in the 14th slôka of the I Act of this Drama.

' वित्रासिनां विबुधवैरिवधूधृतीनां पद्मासनेन परिचारविधौ प्रयुक्ता ।
उत्प्रेक्ष्यते बुधजनैरुपपत्तिभूम्ना घण्टा हरेः समजनिष्ट यदात्मनेति ॥'[1]

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1. For translation See page 16.

The efficacy of the Bell in the daily worship is well expressed by the following:—

1. घण्टानादविहीनाश्च तान्त्रिका नित्यनिष्फलाः ॥
2. आगमार्थं तु देवानां गमनार्थं तु रक्षसाम् ॥
3. भूताः प्रेताः पिशाचाश्च ह्यसुरा ब्रह्मराक्षसाः ।
   गच्छन्ति घण्टाघोषेण पलायनपराङ्मुखाः ॥

4. Rapturous was the joy of Sri Appullàr (Ràmànuja Pillan), the uncle of Sri Desika when he heard of this great miracle and he lost no time to see the fresh-born babe. Appropriately was the baby named Venkatanátha after Sri Venkatesa, as he was born on the marriage day of Sri Venkatesa of Tirupati and in due time were the sacramental ceremonies correctly conducted; the ceremony of the Sun-showing was celebrated on the third month, Moon-showing on the fourth month, food-showing on the fifth month, and food-feeding on the first anniversary day. On this

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1. All Tantras (rites of worship), unaccompanied with the sound of the Holy Bell are ever inefficacious.

2. To invite the Devas and to drive away the Asuras (the bell is sounded).

3. Goblins, Spirits, Devils, Asuras and Brahma-Râkshasas, all turning their faces, run away at the sound of the Holy Bell.

holy day, our Author-Baby's ear-boring ceremony was duly solemnised and he was taken by his uncle Appullar on the same day to the temple of Lord Varadaràja, the Resident Deity at Kànchi where the baby had the first glimpse of his Eternal Lord here and hereafter. Lord Varadaràja was delighted in no small degree at the advent of the new Evangelist and in the fulness of His joy he blessed the baby through the Archaka that, even like unto Ramànuja, he shall become an invincible preacher of his Darsana.

5. In the third year, Venkatanatha's Tonsure ceremony was celebrated, and on the fifth year the alphabet was first taught him. One day the young Venkatanátha (also known as Tuppul Pillai) came with his uncle Sri Appullar to pay his respects to the then famous Pandit and sage Nadâdûr Ammál who was conducting a series of lectures on religion and philosophy, for the benefit of his disciples. When Desika appeared, Ammal instinctively dropped the lecture and his disciples feasted their eyes on Venkatanàtha and their ears were regaled at hearing his accounts. To

continue the lecture, Ammàl asked his disciples to remind him where he had broken off; but as all had equally been captivated at the boy's charming face, beaming with rare intelligence, they were helpless. Our little youth however came to their relief, speaking thus :—

"Master! was it not at this point that you stopped when I came?"

Nadàdur Ammàl's joy knew no bounds; he kissed the boy, lulled him on his lap, and blessed him in the same way as sage Pulastya blessed Paràsara with a heart filled with benediction thus :—

1. पुराणसंहिताकर्त्ता भवान्वत्स भविष्यति ।
देवतापारमार्थ्यं च यथावत्वेत्स्यते भवान् ॥

6. In course of time, the thread-wearing ceremony was celebrated on Venkatanàtha, who thereupon began the study of the secrets of the Vedas with all their Angas[2], the Ubhaya-

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1. Oh child! Thou shalt be the author of Purânas and Samhitas and thou shalt know the truth about God as it is.

2. Auxiliary studies.

vedânta[1], the seven Tarkas[2], Mimâmsa and the other Sastras from his uncle Appullar, who had derived all that knowledge in his turn from Nadâdur Ammâl. This is thus described :—

[3] ज्योतिश्छन्दःशब्दशास्त्रप्रवीणः काव्ये श्रेर्णारूपकालंकृतज्ञः ।
मीमांसायाः ब्रह्मकर्मानुगायाः सृष्टा साक्षात्सर्वतन्त्रस्वतन्त्रः ॥

[4] सांख्ये योगे भाट्टतन्त्रे गुरुक्तौ शैवे जैने शंकरे भास्करे च ।
शास्त्रे बौद्धे यादवे गर्वितानां प्रत्याख्याता सर्वतन्त्रस्वतन्त्रः ॥

[5] भरद्वाजशाण्डिल्यहारीतमुख्यस्मृतिस्तोममूक्ष्मार्थनिर्णीतिदक्षः ।
पुराणागमादिष्वसाधारणश्रीः सुतो भाति लोकेष्वनन्तार्यसूरेः ॥

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1. Ubhaya—double. The Sri Vaishnava Scriptures are two-fold, the Vedas (Samskrit) and the Prabandhas (Dravidian=Tamil).

2. Logic.

3. The Master of all arts (Sri Desika) was an expert in the Sastras, Astronomy, Metrical science, Grammar; well knew Dramatic Composition, Rhetoric and many Kâvyas and also wrote works in the Brahma and Karma Mimâmsas.

4. The Master of all arts refuted all those puffed up with the study of Sânkhya, Yôga, Tantra (of Bhatta) the creed of Brihaspati, Pâsupata (Tantra), Jainism, the Philosophy of Sankara and Bhâskara, the doctrine of Buddha and the Philosophy of Yâdava.

5. The son of Anantasûri shines in this world with peerless glory in the research of the Purânas,

7. His Panchasamskâra[1] was performed by Sri Appullàr who also instructed him in Sri Bháshya and the other works of Sri Rámánuja as also the Tamil Prabandha of Aráyirappadi[2] of Tirukkurukhaippirán Pillán. Before his 20th year, our Author is chronicled as having mastered all the sciences and arts of the day. He says this of himself in verse 15, Act I of this Drama.

विंशत्यब्दे विश्रुतनानाविधविद्यः ।

8. Venkatanàtha now married a dame (named Tirumangayar) of a Vaidika family and entered the life of a Grihastha (householder) which he retained till the end of his days. Immensely delighted at his nephew's signs of becoming a Vedàntic victor, Sri Appullar, with a view to Ràmànuja Darsana spreading in the world, initiated Sri Desika into a very efficacious Mantra known as the Vainateya Mantra. A little time

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the Vedas etc, being an expert in determining the subtle meanings of the Smrities aggregate of Bharadvâja, Sândilya and Hârita.

1. A Samskâra observed by Vaishnavas by which they get Vishnu's Marks of the Conch and Discus.

2. A commentary of Tiruvaimozhi.

after this, Sri Appullar cast off his mortal frame and attained Môksha.

9. Venkatanátha (Desika) the famed Bell-Incarnation of the Lord of Tirupati (whose beloved he was of course) now began to shine in all his greatness and really rang (as became the Bell) the glory of God—our Destiny, our Hope, our Soul's Joy, the End of all knowledge and of all Bliss the Fountain.

10. From far and near, men resorted to Desika's holy abode to learn from him the highest knowledge or, putting their own knowledge to test by comparison, they gave in and joined the ranks of his disciples.

11. A desire to perform a holy pilgrimage now took possession of our Author and so he set out for Tiruvahindrapuram (3 miles from Cuddalore New Town) to the temple of Sri Dêvanáyaka, alighting *en route* at Madurántakam where he paid homage to the Resident Deity, Sri Ráma. Arriving at Tiruvahindrapuram, our Author bathed in the Garuda river and worshipped the Lord Dêvanayaka; then he went to the top of the Aûshadhadri Hill close by and there, under a

Peepul tree, he chanted his Vainatéya Mantra, when, Lo ! Vainatéya (Garuda) appeared unto him and, pleased highly with his deep devotion, Garuda blessed and taught him a very powerful Mantra known as the Hayagríva Mantra by chanting which, Hayagríva, the Deity of all Arts and Sciences, visualised himself to Desika. Highly gratified at the great perseverance and readiness of our author, Hayagríva resolved to bless him richly and so gave him a kind of nectar and told him that henceforth he shall have full power for promulgating the Vaishnava faith and spreading Ramànuja's glory.

12. It stands to reason that our author, through the influence of Lord Hayagríva, the Omnipotent, the Omniscient and the High, attained extraordinary knowledge by such means, inasmuchas by virtue of penance[1] Vêda-Vyàsa

1. cf. Mahâbhârata, Âdiparva, Adhyaya I, Slokas 39 to 41.

पुण्ये हिमवतः पादे मेध्ये गिरिगुहालये ।
विशोध्य देहं धर्मात्मा दर्भसंस्तरमाश्रितः ॥
शुचिः स नियमो व्यासः शान्तात्मा तपसि स्थितः ।
भारतस्येतिहासस्य धर्मेणावीक्ष्य तां गतिम् ॥
प्रविश्य योगं ज्ञानेन सोऽपश्यत्सर्वमन्ततः ॥

and by the simple grace[1] of Brahma, Valmiki attained the knowledge which eventuated in the birth of the immortal epics, Mahábhárata and Sri Ràmayana[1]. (All such instances in all religions may be remembered here—for instance, the Koran falling from Heaven). It was during our author's stay here that as a tribute to Hayagriva for His boon, he composed "Hayagriva Stôtra[2]"; "Garuda Panchâsat[3]" on Garuda, "Achyutasataka[4]" purely in Prákrit dialect on Devanâyaka, "Devanâyaka Panchâsat[5]," "Mummanikkôvai[6]," "Navaratnamâlai[7]," "Unjalpâttu[8]."

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1. cf. Sri Râmâyana, Bâlakânda, Sarga II, verses 22 to 37 and particularly verse 31.

श्लोक एव त्वया बद्धो नात्र कार्या विचारणा ।
मच्छन्दादेव ते ब्रह्मन्प्रवृत्तेयं सरस्वती ॥

2. Praises on the Horse-faced form of Vishnu

3. 50 stanzas praising Garuda.

4. 100 ,, ,, the Resident Deity of Tiruvahindirapuram.

5. 50 ,, ,, ,,

6. A poem praising the Lord in 3 metres.

7. ,, ,, ,, 9 ,,

8. ,, ,, Lord's Swinging festival.

"Pandupâttu[1]," "Kazharpâttu[2]," "Ammanai-pâttu[3]," "Esalpâttu[4]," were also composed here by our author.

13. The followers of the 18 religions were conquered by our author in oral debate and then it was he made his monumental work "Parа-mata-Bhanga" (the overthrow of alien religions). It was also here that "Raghuviragadya" in honor of Sri Ráma was composed.

14. Many learned men from different parts of the country, admiring Sri Desika's superb intellect, subtle logic, quick and masterly disposal of opposite creeds, remarkable poetic genius, received their lessons in Vedánta from our reputed author and christened him "Kavi-tárkikasimha" (the Lion of Logic and Poetry) a happy and rare combination. Desika was also *Sarvatantrasvatantra* (*i.e.* Master of all arts), but a stone mason challenged him to construct a well to prove his claim. Sri

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1. A poem praising the Lord's Ball-play
2. ,, ,, Sri's play at கழக்கோடி.
3. ,, ,, ,, ,, அம்மானை.
4. ,, ,, Lord's and Sri's jest-talk.

Desika took up the gauntlet and built with his own hands a pretty well for the use of Lord Hayagriva by means of the broken and irregular stones handed by the mason, while the well constructed by the mason with the unbroken and regular stones handed him by our author proved ill-built. Even to this day, the well could be seen at Tiruvahindrapuram.

15. Taking leave of the Lord Devanâyaka, our author retraced his steps to Kànchi staying a few days at Tirukkoilur, *enroute*, to worship the resident deity there, Dêhalîsa, in whose praise he composed "Dêhalîsa stôtra." At Kànchi he spent some years, composing here seven important treatises such as "Varadaràja Panchasat," and seven more works on other occasions. It was here that Pundarikaksha, the son-in-law of Sri Appullar, gave our author the holy image of Hayagriva, worshipped by a long line of Acharyas down from Ràmânuja.

16. Sri Desika, after this respite, started on a tour of pilgrimage to the North. He visited Tirupati and composed the famous "Dayasataka" (100 stanzas invoking the Lord's Mercy).

17. Sri Desika next visited Brindavana, Mathura, Ayôdhya, Kâsi, Naimisâranya, Badarikâsrama, Sâlagrâma, Dvaraka, all holy places in the north ; on the return journey, he paid his respects to the Resident Deities at Sri Purushôttama (Jagannatha), Sri Kurma, Ahôbila, Tirupati, Tiruvellore, whence he proceeded to Sri Perumbudûr where he fell prostrate at the feet of the immortal Lord Râmânuja, chanting his praises thus :—

1. अनपायविष्णुपदसंश्रयं भजे कलया कयापि कलयाप्यनुज्झितम् ।
अकलंकयोगमजडाशयोदयं यतिराजचन्द्रमुपरागदूरगम् ॥

2. जयति सकलावद्यावाहिनां जन्मशैलो
जनिपथपरिवृत्तिश्रान्तविश्रान्तिशाखी ।
निखिलकुमतिमायाशर्वरी बालसूर्यो
निगमजलधिवेलापूर्णचन्द्रो यतीन्द्रः ॥

18. He also visited Tiruvellikkeni, Tiruk-

1. Bow I, to the Moon-Yatirâja, the resorter of eternal Vishnupada (*a*),—the Moon not bereft of any Kalâ even partially (*b*), but free from the usual stain-contact,—the Moon that originated not from a *Jadasaya* (*c*) the Moon that is immune from the influence of the Eclipse. (*a*) Sky and Vishnu's feet. (*b*) Beam and Art. (*c*) Ocean and dull-headed.

2. For translation See verse 41, page 116.

kadalmalai (the Seven Pagodas) and Tirunirmalai, returned to Kāñchi and resumed his teachings on the Ubhaya Vedānta.

19. About this time, an Advaiti Sanyasin challenged our Desika for an oral contest, but our Simha vanquished him easily. As a sorcerer, however, the Advatin plied his art against Desika. He dived into a tank and drinking its water, caused our Author's belly to swell to bursting, but being a *Sarvatantrasvatantra* Desika knew the antidote to the trick and caused the water to spit out of a tree close by. The Advaitin who was witnessing all this fell at the feet of the Victor and apologised.

20. When returning from Tirupati, our Desika met an old friend of his, the famous Vidyāranya on the banks of the Tungabhadra. Bukkarāya, a king of Vijayanagar in 1335 A. D. was long on the look-out for a holy man who would exorcise an evil spirit of which his daughter was obsessed. Vidyaranya's prayer also notwithstanding, Desika made quite light of the offer and said :—

[1] 'निस्पृहस्य नृपस्तृणम्'

21. Sri Desika had a supreme scorn for worldly greatness. In answer to another cordial invitation of Vidyaranya, to go to his king with promise of great rewards, our author wrote in reply :—

[2] मिलं किमनलं भवेदनलमौदरं बाधितुं
पयः प्रसृतिपूरकं किमु न धारकं सारसम् ।
अयत्नमलमञ्चकं पथि पटच्चरं कच्चरं
भजन्ति विबुधा मुधा ह्यहह कुक्षितः कुक्षितः ॥

Disappointed at this retort, Vidyaranya renewed his invitation after sometime which met with the same fate by a further reply as follows :—

[3] क्षोणीकोणशतांशपालनकलादुर्वारगर्वानल-
क्षुभ्यत्क्षुद्रनरेन्द्रचाटुरचनाधन्यान्न मन्यामहे ।

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1. To a desireless person, a king is but a straw.

2. Shall not the grains found in the harvest field appease the fire of appetite? Shall not the handful of water from a tank suffice to keep life up? Shall not the tattered under-cloth found without any effort on the high-ways be useful? Vain, alas! Wise men resort to kings just for the sake of the span-spaced stomach.

3. We consider it not fortunate to flatter paltry rulers of men, conceited merely with the fiery unfettered

देवं सेवितुमेव निश्चिनुमहे योऽसौ दयालुः पुरा
धानामुष्टिमुचे कुचेलमुनये दत्तेस्म वित्तेशताम् ॥

Vidyaranya would not let matters drop. He renewed his request this time by offering to bring the king of Vijayanagar to a place ten miles distant from the capital, where he beseeched our author to stop. To this, Sri Desika sent his famous reply :—

[1] नास्ति पित्रार्जितं किञ्चिन्न मया किञ्चिदार्जितम्।
अस्ति मे हस्तिशैलाग्रे वस्तु पैतामहं धनम् ॥

Immensely pleased at this unshakable scorn for wealth, Vidyâranya ever remained our author's staunch admirer. Our author always led a life of *Uncharitti* (alms-taking). His scorn for wealth is also exemplified by another incident.

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pride arising from the authority over a microscopical moiety of the world's corner. To serve that Supreme Lord alone, we have made up our minds,—the Lord, who formerly transformed the sage Kuchêla, who presented a dole full of rice (அவல்), into the Lord of the Riches.

1. Father's earnings I have none; my own earnings I have none: Grand-father's wealth (Lord Varada worshipped by Brahmâ) alone I own, on the summit of Hastigiri (Kânchi).

One day Sri Desika's wife brought to his notice that in the doles he had collected, a gold coin was found. Our author took a stick and pushed it away, as if it were a loathsome worm.

22. About this time, a trouble arose in Srirangam. A number of Advaiti Pandits descended from the north of India and challenged the Vaishnavas that unless they (Vaishnavas) conquered them (the Advaitins) in controversy, they should embrace their faith. The Vaishnavas at Srirangam were in a puzzle as to whom to choose as a suitable Refutant and they could think of none other than our Desika. They accordingly wrote to him at Kanchi as follows :—

[1] श्रीमच्छ्रीरङ्गनाथस्य विष्वक्सेनस्य शासनम् ।
तद्भक्तभक्तभक्तानां शिरोभूषणतां गतम् ॥

23. Accepting this invitation, Sri Desika came all the way from Kañchi, paying his worship to Lord Uttamar, bathing in the river

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1. This is the mandate of the Archangel Vishvaksêna of the all-blessed Sri Ranganâṭha and it shall be an ornament to the crest of His devotee's servant's devotee.

(the Coleroon) and lifted his hands in worship to the shrine of Srirangam from the other side of the river. The Vaishnavas of Srirangam received him on the northern bank of the Coleroon and escorted him by the northern gate of the big shrine into Lord Ranganatha's temple. He was led to the several shrines of the Acharyas and the Alvars, in the order, as is customary with all visiting devotees. Entering and rounding the inner *Prâkâra* (enclosure) and prostrating the Pranavakara Vêda Sringa Vimana (the top of the *sanctum sanctorum*) Sri Desika paid his obeisance to Lord Ranganatha, chanting his famous "Bhagavaddhyânasôpana" (making the mind dwell on the Lord's Form from toe to top). No sooner did Sri Desika take his seat with his disciples on the Mantapam, than an Advaiti opponent came to the place and expressed his wonder saying :—

कीर्त्तिर्महति आकारो ह्रस्वः ।

"Great is the fame but small is the frame (Akâra or the vowel आ)"—

Taking this as the challenge, our author retorted that the vowel आ cannot be short and the

controversy between the two faiths thus begun raged for several days with the result that the Advaitins were defeated in the end. A full report of the controversy was taken down by Desika's disciples which he shaped into a book called Satadûshani. Lord Ranganatha, now highly pleased with our author's consolidation of the Râmánuja Siddhanta, conferred on him the title of Vêdantacharya. So jointly he became Vedanta-Desika, a name by which he is popularly and very widely known—

श्रीरङ्गराजदिव्याज्ञालब्धवेदान्ताचार्यपदः ।

("having got the title of Vedantacharya by the divine command of Sri Ranganatha".) Lord Ranganatha's Illustrious spouse (Ranganayaki) is said to have conferred the title of *Sarvatantra-svatantra* (already mentioned). The vanquished Pandits argued with Vêdanta Desika that inasmuch as he and not the other Vaishnavas defeated them, the holy Tîrtham (sacred water) should be offered to them next to our author. But our author is more than a match for them in the ways of the world as in the ways of religion. He ranged all the Vaishnava Savants

and had them first served with the Tirtha and he followed them. Of course the opponents came next to him for the honor, as they wished. The Advaitins thenceforth became his disciples and returning to their homes, they promulgated the teachings of Vedanta Desika round the regions of Kasi and Kashmira.

24. Vêdanta Desika now resolved to spend the rest of his days at Srirangam, discoursing on Vedanta to all worthy hearers.

वादिद्विपशरभङ्गपञ्चाननपराक्रमः ।
श्रीमद्वेङ्कटनाथार्यो वेदान्तगुरुरेधते ॥

No less than 30 times did he teach Sri Bhashya alone—

'त्रिंशद्वारं श्रावितशारीरकभाष्यः'

During his stay in Srirangam he is credited with writing 25 works in Samskrit and Tamil.

25. In the 13th century, Srirangam was ruled by the Pandyas and the spire of the *sanctum sanctorum* was gold-plated by Jata-

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1. Sri Venkatanatha, (Sri Vedanta Desika) the Lion to break the head of the Elephant-Arguers, prospers.

varma Sundara Pandya, who ruled from 1251 to 1261 A. D. Malik Kafir, General of Allauddin, the Emperor of Delhi, captured Madura in 1310 A. D. During their predatory incursions, the Mahammadans entered Srirangam and mercilessly massacred every one they met. The famous Sudarsana Bhattarya, the author of Sruta-Prakasika[1], was one of those who were killed. Before his death, he consigned the care of his works written on Cadjan (palm leaves) and his two sons to our author. Desika and the two children with the gloss lay hid amidst corpses heaped all about the fated place. After the vandals disappeared, Desika hastened with the children to Mysore country (Tirunarayanapuram) where he lived some years. It was here he composed his Abhitistava—a work of deep devotion addressed to the Deity of Srirangam to spare the country and the Srirangam shrine in particular from the hands of the Mahammadans.

26. Sage Vidyaranya rehabilitated the declining kingdom of Vijayanagara in 1335 A.D. and

1. The great gloss on the Bhâshya of Râmânuja (Brahma-Sûtras).

the Vijayanagara troops completely overthrew the Mahammadan dynasty at Madura. Southern India was thus again free from Moslem molestation for another two centuries.

Our author was enquiring about the welfare of Sriraṅgam and his joy knew no bounds when he heard that it was after all delivered from the ruthless hands of the Muhammadans. He hastened to the Holy Land and the *Utsava-Image*[1] which had all this time, owing to the depradations and the plunder of the Mahammadans, been conveyed elsewhere and which, after receiving worship in several temples in South India, had been taken to Tirupati and thence to Gingi by Gôpannarya, the Governor of the place under the Vijayanagara sovereigns, was now brought back and re-installed at Srirangam with all *eclat*, to which our author was personally a witness. This event is commemorated by Sri Desika in the following two verses which are inscribed on a wall inside the Srirangam temple and which could even this day be seen[2].

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1. Image intended for taking out in processions.

2. On the Eastern side of the wall of the 2nd Prakara next to the *sanctum sanctorum*.

[1] आर्नीयानीलशृङ्गद्युतिरचितजगद्रञ्जनाद्रञ्जनाद्रे-
श्चेञ्च्यामाराध्य कञ्चित्समयमथ निहत्योद्धनुष्कांस्तुलुष्कान् ।
लक्ष्मीभूभ्यामुभाभ्यां सह निजनगरे स्थापयन्रङ्गनाथं
सम्यग्वर्यां सपर्यां पुनरकृत यशोदर्पणो गोप्पणार्यः ॥

[2] विश्वेशं रङ्गराजं वृषभगिरितटाद्गोप्पणक्षोणिदेवो
नीत्वा स्वां राजधानीं निजबलनिहतोद्दिक्तताँलुष्कसैन्यः ।
कृत्वा श्रीरङ्गभूमिं कृतयुगसहितां तं च लक्ष्मीमहीभ्यां
संस्थाप्यास्यां सरोजोद्भव इव कुरुते साधुचर्यां सपर्याम् ॥

27. Once a big controversy arose between Vidyaranya and the Madhva Preceptor—

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1. Gopannarya, the Fame-mirror, brought back Ranganatha from the Anjana (Tirupati) Hills, which delights the world with the charm of the blue mountain-summits, worshipped Him for sometime in the fortress of Gingee, after overthrowing the armed musalmans, installed Him with His Spouses Lakshmi and Bhu in His own city, and again arranged for His best worship.

2. Governor Gopannarya, took Sri Ranganâtha, the Lord of the Kosmos from the Tirupati Hills to his own capital after the overthrow of the Mahammadan army by his strength, re-installed Him with Lakshmi and Bhu in Srirangam, made holy, as it was in the Krita-age and performed like Brahma the worship ordained by the pious.

Akshôbhyamuni. Our author was invited to be the umpire but he declined to go personally. The two antagonists (the former an Advaitin and the latter a Dvaitin) submitted their points of dissension to Desika in writing. The Advaitins maintain that our author expressed his opinion in favor of Vidyaranya on the authority of the following verse :—

अक्षोभ्यं क्षोभयामास विद्यारण्यो महामुनिः ।

"The great sage Vidyaranya defeated Akshobhya."

While the Madhvas maintain on the authority of the following verse that the decision was in favor of Akshôbhyamuni :—

[1] असिना तत्त्वमसिना परजीवप्रभेदिना ।
विद्यारण्यमहारण्यमक्षोभ्यमुनिरच्छिनत् ॥

Our author had the occasion to refer his Satadûshani to Vidyaranya for criticism but the latter could find no fault except an aspirate over too much. It was then Sri Desika is said to have written a treatise called—"Chakara-samarthana"

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1. Sage Akshobya cut asunder the great forest of Vidyaranya by the sword—the sword of "*Tatwamasi*" that well set forth to the world the difference between God and Soul.

28. Again another Pandit hailed from the north and showed our author Krishnamisra's Philosophical Drama "Prabôdha-Chandrôdaya" (the rising of the Moon of Intellect) which, according to the followers of Sankara, dispels the darkness of ignorance and effects salvation. On reading this work, Sri Desika wrote—"Sankalpa Sûryôdaya" in ten acts (the Drama for which this life-sketch is prefixed) meaning "the Dawn of the Divine Will or Grace," which, according to the followers of Ramanuja dispels the darkness of Samsara.

29. Our author, it was said, had a great esteem for Kalidasa whom he called *Kavisarvabhauma* (the prince of poets). Desika composed the "Hamsasandêsa" one of the melodious poems in Samskrit on the analogy of Kalidasa's Mêghasandesa. "Yadavabhyudaya" is another of our author's works written as a rejoinder to Poet Dindima's "Raghavabhyudaya." His "Tatvamuktàkalápa" with his own commentary on the same, "Sarvartha-siddhi" is a poetical treatise on philosophical and religious themes. His famous work "Adhikaranasáravali" is a compendium of Srî Bhashya. Nainacharya, Sri Desika's son

wrote an excellent commentary on this work. The Stôtras (or praises to God, etc) of Vedanta Desika are the specimens in themselves of superior literature and enshrine superb ideas. Vast again are his prose writings. "Sarvarthasiddhi," alluded to already and "Nyayaparisuddhi," the "Nyayasiddhanjana," the "Tatvatika," the "Tatparya chandrika," the "Sesvara-Mimamsa," the "Mimamsa-Paduka" and "Nikshêparaksha," are some of them. The Rahasya-Traya-Sara is one of our author's best treatises, written chiefly for the sake of those to whom the study of the Vedas is prohibited. It contains 32 chapters and each chapter begins and ends with Samskrit and Tamil verses which sum up the matter contained in the same. The subject matter of Tiruvaymozhi[1] was epitomised by Desika into 100 stanzas called the "Dramidôpanishatsara". Doddayacharya of *Sozha-simhapura* (sholingar) who wrote Chandamaruta, a commentary on Satadûshani wrote also a biography of our author named Vaibhava-Prakasika and its full commentary in tamil has been written by

1. The Tamil Prabandhas, of which this is St Sathagopa's *Facile Princeps*.

Mahâryadasa. Our author's devotion to Sri Ramanuja is beyond description. He wrote "Yatirajasaptati," an exemplary work on Ramanuja, his great ideal Pontiff of the Vaishnavic Visishtadvaitic Faith.

30. Sri Vedanta Desika was not only a prolific writer, but a genius in *impromptu* works. The "Paduka-sahasra" a work in thousand verses, all with reference to a single theme, viz the Holy Sandals of the Lord, was for example composed in three hours when his title of *Kavitârkikasimha* was questioned by other Pandits, one of whom was able to compose but 500 slokas called "Padakamalasahasra" in praise of the holy feet of the Lord, taking a whole night for it. The unique personality of Desika was evident in his being a personification of gentleness and modesty, meekness and humility. Only two instances out of many to prove this may be mentioned in this brief sketch. When the unfinished "Padakamalasahasra" was not even read in the next morning before Lord Ranganatha (which is the usual procedure), our author, whose "Padukasahasra" was read and applauded by the scholars assembled, very

modestly referred to his wagerer's production, instead of gloating on his own glory, as follows:—

[1] सूते सूकरयुवती सुतशतमत्यन्तदुर्भगं झटिति ।
करिणी चिराय सूते सकलमहीपाललालितं कलभम् ॥

Again to test Desika's humility he was invited by a Vaishnava gentleman to his house. He hung some slippers over the doorway. Desika came and discovering that this was intended to humiliate him, when he must pass beneath the slippers, he clasped them and placed them on his head, exclaiming :—

[2] कर्मावलम्बकाः केचित्केचिदज्ञानावलम्बकाः ।
वयं तु हरिदासानां पादरक्षावलम्बकाः ॥

31. Sri Desika had now stayed long at Srirangam and so a longing to visit some of the Holy Shrines, in the Pandya, Chera, and Chóla kingdoms, seized him. He therefore started on a tour worshipping *enroute* the Resident Deities

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1. In a trice doth a she-pig bring forth a hundred of its young ones, extremely wretched, but after a long time only doth a she-elephant produce a baby-elephant, esteem-worthy of all kings.

2. Some lean on duties(Karma); others on wisdom, but we lean on the shoes of God's lieges.

at Srivilliputhûr, Tirunagari, Tiruvellarai, Tiruk-kudandai, Sri Mushnam etc. and returned again to Kanchi to have a sight again of his most beloved Lord Varadaraja. Here he was expounding the Ubhaya Vedanta to his numerous audiences, when a snake-charmer appeared on the scene and challengeed his title to *Sarvatantrasvatantra*. Though unwilling at first to deal with a man of this description, his disciples would have him do some miracle. In every religion we have had men who would not be convinced unless they saw miracles done by their Saviours. So Desika stooped to them and drawing seven lines he asked the snake charmer to draw forth his venomous reptiles. These were let out but none of them dare cross the lines, when, enraged, the charmer let out his most powerful cobra Sankhapala, which, crossing all the seven lines and hissing, made for Dêsika. But our Desika, as is already known, was Master of the Garuda-Mantra, antidote meet to the race of the cobras, and as soon as he uttered the same, Garuda (the Brahman Kite) suddenly came and, swooping down, made away with the cobra.

32. From Kanchi, next Dêsika proceeded to Tirupati, worshipped once again Lord Srinivasa and finally returned to Srirangam to spend the rest of his days in quiet contemplation, retiring from all religious wranglings, exclaiming :—

निर्विष्टं यतिसार्वभौमवचसामावृत्तिभिर्यौवनं
निर्धूतेतरपारतन्त्र्यनिरया नीताः सुखं वासराः ।
अङ्गीकृत्य सतां प्रसत्तिमसतां गर्वोऽपि निर्वापितः
शेषायुष्यपि शेषिदंपतिदयादीक्षामुदीक्षामहे ॥

33. Desika had vowed himself, as already said, to lead a life of absolute poverty. A bachelor who was collecting money for his marriage was directed to apply to Dêsika for help. This was a mischief devised by his adversaries to test Desika. Our author, however, was keen enough to perceive the intended hoax

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1. By many repetitions of the study of the works of the king of Ascetics, (Râmânuja), passed we our young age. Many are the days that we spent in happiness, ever hating the bane of service under men. Acting on the tradition of the virtuous, have we humbled the conceit of the vicious. For the rest of life, we only look forward to the vow of realising the fruition of the grace of the Perpetual Divine Couple.

to be played upon him. Seizing the occasion, he composed his Srî-Stuti before Srî-Ranganáyaki (Lakshmi). She (Srî), being the goddess of wealth, caused immense riches to pour before the bachelor so that he might please himself by the load !

34. The author of our Sankalpa-Sûryôdaya was master of no less than 126 works. He sojourned, it is chronicled, 102 years on earth. God sends His Messengers and withdraws them, according to His own inscrutable Will. Dêsika was sent as a Saviour to men. The work he had been designed to accomplish was now done. So then, on a certain day, Srî Ranganâyaki, whom he had come to visit, spoke through the Archaka thus :—" Thou hast now fulfilled thy mission on earth ; much pleased we are that Sri Ramânuja's Siddhanta has now been planted firmly in the land. Consecrated is thy flawless and perfect life and time enough hast thou been in the world of men, as we willed. So then, now hie hence to our Eternal World of bliss "—The disciples of Dêsika, on hearing this news, were disconsolate with grief owing to the threatened

separation. In vain they wailed profusely and aloud and besought Ranganâyaki thus :—"Thou hast resolved to recall from our midst Dêsika but he is our very life! Dêsika going, our breath goes ! "—To this, She deigned to say !—" Sons, give up your despair, for now is ready, a beautiful and perfect image of our beloved son Vedânta Dêsika. When ye will see him no more bodily, ye will establish his sacred image in the precincts of My Temple in the very place where he has been promulgating the Râmânuja *Darsana* to ye all "—

35. Letting alone traditions, our author, judged by the merit of his many works, is sure to be regarded by any unbiassed critic, as one of the greatest literary luminaries. He knew what to say and how to say. Strange in those days of religious fanaticism, our author combined in himself the highest tolerance with the courage of his convictions. His one wish was that there should be no division and schism within the faithful camp of Râmânuja. In melodies heart-stirring, he vented this wish of his thus :—

[1] आपादचूडमनपायिनि दर्शनेऽस्मिन्नाशासनीयमपरं न विपक्षहेतोः ।
आपादशान्तिमधुरान्पुनरस्मदीयानन्योन्यवैरजननी विजहात्वमूया ॥

36. How much we feel within our heart of hearts that this wish were piously acted up to by all the followers of Râmânuja ! If not, we then in no way differ from the religious fanatics all over the world. But if we might pride ourselves on union and unanimity, we should cry and appeal to all Factionists, to Sri Desika's noble methods for composition. The true lover of our Achârya Sri Desika, however, can do no better homage to him than follow faithfully and literally his high example of tolerance, not to speak of the legion of other Spiritual virtues which he exemplified in his blessed *Avatâra*.

37. Those who fain would dive deep into fuller details of Sri Desika's life and career would do well to read the fuller biographies, the

1. To this (Sri Ramanuja's) system, which is flawless from its very beginning to its end, nothing more is the desideratum of us all, on account of thinkers of rival schools, than to wish that (mutual) envy, which causes ill-feelings amongst ourselves, should leave all the followers of Sri Râmânuja, who, to all appearance only, profess friendship and harmony.

"Saptaratnamâlika," "Vaibhavaprakâsika" etc but those desirous of getting but a brief glimpse of his life and life-work might remain content with the short sketch here limned. True admirers of Sri Desika have only to realise what a simple life of boundless *Bhakti* (Love to God) and of burning love for Achârya (Spiritual Teacher) and of profound *Vairâgya* Sri Desika led, by picturing in their minds' eye the full import of this one verse, composed by him at the closing years of his life—a verse but one out of a myriad such :—

स्वापोद्बोधव्यतिकरनिभे भोगमोक्षान्तराले
कालं कञ्चिज्जगति विधिना केनचित्स्थाप्यमानाः ।
तत्त्वोपायप्रभृतिविषये स्वामिदत्तां स्वनिष्टां
शेषां कृत्वा शिरसि कृतिनः शेषमायुर्नयन्ति ॥

The Lord of Poets and Logicians alike,
embodiment of virtues all,
To Sri Venkatesa, my Vedantic Master, homage!!

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1. The blest souls, for a while longer kept by Providence in this world in a state that interludes between Bhôga and Môksha, like the medium state between sleep and wakefulness, pass the rest of their lives, laying on their heads in reverence the ordinance of the Lord God. such as Tatva, Upaya and the like.

Dramatis Personæ.

Sûtradhâra	Stage Manager
Natî	Chief Actress.

Vivêka (Wisdom)	King.
Sumati (Good Sense)	Queen (Wife of Vivêka.)
Vyavasâya (Application)	Senâpati (General.)
Siddhânta	Guru (Preceptor.)
Vâda	Sishya (Disciple)
Tarka (Logic)	Charioteer.
Samskâra (Refinement)	Sculptor.
Nârada and Tumburu	Divine Bards.
Drishta-Pratyaya	Messenger.
Purusha (Jiva)	Lord of Buddhi.
Sraddhâ (Zeal)	Queen's companions.
Vichâranâ (Enquiry)	
Chêti	Maid Servant
Sankalpa (Divine Will.)	King's collaborators.
Vishnu-Bhakti (Devotion to Lord Vishnu)	

Mahâmôha (Grand Illusion)	Rival king.
Durmati (Evil Sense)	do. Queen.
Kâma (Cupid)	General.
Rati (Goddess of Love)	Wife of Kâma.
Vasanta (Spring)	Friends of Kâma and Commanders of Mahâmôha.
Râga (Attachment)	
Dvesha (Hate)	
Krôdha (Anger)	
Lôbha (Greed)	
Dambha (Vanity)	
Darpa (Pride)	
Trishnâ (Covetousness)	Wife of Lôbha
Kuhanâ (Fraud)	Wife of Dambha.
Asuyâ (Envy)	Wife of Darpa.
Stambha (Confusion)	Sentinel.
Samvriti-satya	Messenger.
Pratihâri	Door keeper
Abhinivesa (Enthusiasm)	King's accomplices
Durvasanâ (Evil propensity)	

ÔM=(A-U-M)

श्रीमते रामानुजाय नमः

Bow to Blessed Râmânuja

SANKALPA-SÛRYÔDAYA

OR

The Dawn of the Divine Will.

ACT I.

1. May Nârâyana, the Lord of Sri serve me to overcome (overcross) all contretemps.[1]—Nârâyana who is envisaged when devotion-steeped dawn breaketh,—Nârâyana whose Will-Sunrise dispelleth the darkness of worldly wanderings of all Jîvas[2] at the termination of Prârabdha-karma,[3]—Nârâyana whose super-excellence is

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1. Conception, Birth, Dotage, Death, etc., also meaning impediments in the way of completing this work.
2. Embodied Souls. The word Jîva or Jîv-âtman wherever used in this book means embodied Âtman (soul.)
3. That part of Karma, which has begun to fructify.

ever typified by His Truth[1]-(indicating) Weapons[2] and Adornments.[3]

2. May Padmâ's[4] Spouse, of Compassion, the Milky Sea, be with us to compass our success,—Spouse—the Target,[5] right-hit by the Soul-shaft, from Pranava[6]-bow well shot by those holy[7] ones whose fixed thoughts are, by *sruti*[8]-*proved*

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1. The Tatvâs, viz, the Twenty-six categories. According to the Sâñkhya-Vedântins, the 26 categories are:—

Fire, Air, Ether, Earth, Water (the elements)	5
Their respective rudiments or Tanmâtrâs	5
2 Eyes, 2 Ears, 2 Noses, Tongue, Skin, Brain and Rectum	10
Nature (Prakriti), Mahat, Ahamkâra, Mind Soul and God	6
	26

2. The Holy Discus etc. } See Astra-binûshaṇ-
3. The Holy Kaustubha etc. } âdhyâya in the Vishṇu-Purâṇa
4. Śrî or Lakshmî—the wife of Vishṇu.
5. cf. प्रणवो धनुः शरोह्यात्मा ब्रह्मतल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥
6. The Holy Mantra ओं (Aum)
7. Also means "The Strong."
8. Means the Vedas (the Hindu Scriptures or Revelations.)

Graces[1] (Divine), lured,—(Spouse) in whose bosom-mid, flasheth full the *Kaustubha*[2]-*Soul*.

Prologue ends.

ENTER SUTRADHARA.[3]

Sutradhara.—Esteemed Gentry! I am bid by this august assembly composed of saintly men like yourselves, who, in order to witness festivals, have trod far and wide over several holy places like Srîrangam, Tirupati, Kânchîpura, Tiru-Nârâyana-pura, Purûshôttama and Pânduranga where our (Sarvesvara)[4], the Blessed Lord[5]

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1. With reference to the strong man, it means, Bow-string drawn to the ear.
2. The gem obtained at the churning of the ocean and worn by Vishṇu on his breast. (See n. 3, p. 2.)

General Notes:—The first benedictory verse is intended to succinctly set forth the great efficacy of Bhakti (love to God), and the second, that of Prapatti (Surrender to God.)

3. Stage-manager.
4. All-Lord *i. e.*, Universal God.
5. Bhagavân. (See this word explained in J. R. A. S. by A. G. Âchârya.)

is installed,—the Lord before whose lotus-feet the gem-set diadems of myriads of Dêvas and Asuras form, as it were, so many waving lights,—the Lord whose vow always is to protect all who seek refuge of Him, whose duties are right-well done, with lotus-born Lakshmî co-operate,—Who, like the cloud (rain), quencheth the wild-fire of mundane misery. The dust of the different places of the earth hath been holy-made by the dust of your holy steps. Ye have chanced to visit, and sojourn in, this Isle of Srirangam, begirt by *Kâvêri*[1],—your steps, bent hither by longings to witness festivals. Bid by ye, who in saintliness match with Ananta,[2] Garuda,[3] Vishvaksêna,[4]—bid by ye, the universally worship-worthy,—(by ye) exempt of the least trace of sin,—(by ye) whose character is in tune with high birth

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1. मरुद्धा the wind-increased *i.e.*, gaining freshes by the blowing of the South-West winds.
2. The serpent-couch on which the Almighty reposes.
3. The principal bird-vehicle of Vishṇu.
4. The Archangel and First-in-command of Vishṇu.

and learning,—(by ye) who fall foul, as doth the mad elephant on plantain-plants, on opponents heretical and agnostic, whirling in the vortex of perpetual illusion,—(bid by ye) who are the ornaments of the vast world,—(by ye), who are master-teachers of the mysteries of the Upanishads,—(by ye) the versed in the Circle of Sciences, by such worshipful Arya-worthies then (I am bid.) Bidden what?

3. This:—That I should entertain this august gathering with a troupe of actors who enact the parts of diverse human attributes, such as Wisdom, etc., which removeth the lust of men for weltering in Samsára,[1] by enacting a Drama in which the superb *ninth emotion*,[2]—Peace,—findeth

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1. The tendency to be always wordly without any thought of spirituality.

2. Hindu Dramatists recognise ordinarily eight emotions:— शृङ्गारहास्यकरुणारौद्रवीरभयानकाः ।
बीभत्साद्भुतसंज्ञौ चेत्यष्टौ नाट्ये रसाः स्मृताः ॥
—while others recognise शान्तिरस as the ninth emotion.

a prominent place like other emotions, such as Heroism, etc., which captivate the minds of men, bent on Dharma,[1] Artha[2] and Kâma.[3]

The mandate of this learned gathering is now accepted by me, with the wager,[4] (that I shall forfeit these titles),—me known as Vaikuntha Vinôdin,[5] the son of that Master Dramatist Santôshapâla,[6] the disciple of Sanmârgavardhana,[7] the founder of the Histrionic Art and Lion to the actor-elephants of the opposite creed. And now this House, crowded with the *elite* of the place,

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1. Duty or Works.
2. Goods or Riches.
3. Enjoyments.

These three and salvation (Môksha) are the recognised 4 ends and aims of life (purushârthas). Peace is required for Môksha.

4. The wager is the relinquishment of the claim for all the good qualities for the manager, if the particular Drama bidden be not enacted to the satisfaction of the said audience.
5. Lit., Entertainer of the residents of Vaikuṇṭha, the abode of Śrî Nârâyaṇa.
6. Lit., The enhancer of happiness.
7. Lit., The cultivator of righteous ways.

seemeth all eager to witness this divine performance.

4. Now doth shine this assembly with highly illustrious men, who well discriminate Nâtya,[1] Dêsa,[2] Mârga,[3] but who would turn deaf ears to all unscientific performances, and who seem, as it were, the guardian-angels of the Histrionic Art.

I now therefore bow to the Primeval Lord, the Donor of all treasures of wisdom, the Manifester of Supreme Essence, even in His different Incarnations such as the Fish etc., the Exsiccator of the ocean of ignorance, and the Destroyer of devotion to other deities.

5. May, the Horse-faced[4] Vâsudeva's[5]

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1. Gesturing by putting oneself in the position of the character impersonated.
2. Dancing in keeping with beating time and music.
3. Dancing with gesturing.
4. Hayânana (Hayagrîva)—one of Vishṇu's incarnations.
5. Srî Nârâyaṇa,—the All-pervader.

Form known as Vâgîsa[1], the Dawn to the night of nescience, the unique Collyrium to the eye of wisdom and the Elucidator of the Vedas, illumine me !

(*With hands suppliant*).

6. May Sriman Nârâyana, who assumeth the twice-five Incarnations, to Whom the pious, full of devotion in the holy shrine of Srirangam, ever do resort,—Nârâyana with whose diverse Incarnations, Lakshmi, assuming appropriate Forms Herself, doth co-operate with him in His manifold works,[2] make us all blessed.

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1. Muse or the Lord of poetic inspiration.

   The double meaning implied in the 6th Slôka is :— May the sportive Naṭa, (Chief Actor) who assumeth the guise of different characters, who is assisted by several actors, all highly appreciative of the stage,—the Naṭa in whose diverse actions the Naṭî herself, also putting on appropriate guises, doth co-operate with suitable gestures, give us all joy.

2. Works such as saving the good etc

(Seeming meditative for a moment, and then with joy.)

Graced am I now by the mercy of the Almighty, who hath in His hands the very *be-ness* of all beings.

7. I shall therefore now establish the faith of the Achâryas,[1] making Wisdom[2] the pivot of this Drama, discussing at the same time the moot points of the Histrionic Art, rendered fragrant by constant researches conducted in the field of the Upanishads[3].

(Turning towards the curtain)

Let this stage now be graced with the presence of thy ladyship.

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1. The founders of Viśishṭâdvaita Philosophy—Nâthamuni, Yâmuna, Râmânuja etc.
2. The Drama in which Vivêka (wisdom) is the hero.
3. The metaphysical writings attached to the Brâhmaṇas, the chief aim of which is to ascertain the secret meaning of the Vedas.

ENTER NATI.[1]

Nati.—At thy service, Sir! This thy beloved servant awaiteth thy commands.

Sutradhara.—Are our expert *dramatis personæ* getting ready by wearing various guises, suited to the *rôle* to be played in obedience to the behests of this serene assembly?

Nati.—My Lord! Surely the troupe of actors hasten, who are as much subject to thy control, as thy limbs, hands, legs, eyes, etc. are, the moment thou thinkest of them. By the way, I have one thing to ask of thee:—What is the name and nature of the play about to be staged?

Sutradhara.—My Love! Knowest thou not the new Drama, named Sankalpa-sûryôdaya, the hero of which is Vivêka?

8. It is only the wise, who know the

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1. Chief actress—generally the wife of the Sûtradhâra.

true nature of Paramâtman[1] and of Jîvâtman[2] that will appreciate the singular plot of this Drama, where, the good and bad aspects of Jîva[2] personate their respective presiding deities, and constitute the diverse characters (consequent).

9. This striking performance will appeal even to men worldly disposed, for as much as it aboundeth in, (the demonstration of) the emotion of Heroism, evidenced in the conquest of Mâhâmôha[3] by Vivêka,—in the emotion of Mercy by the attitude[4] of the Lord,—in the emotion of Peace by the attitude of the Jîva seeking for salvation.

Words fail me to adequately convey the singular significance of this Drama. Countless are the conches in the ocean, but not one of them can be the Conch Pâncha-

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1. Supreme Spirit (God.)
2. Embodied Soul.
3. Grand Illusion.
4. Protecting the virtuous and destroying the vicious &c. [*vide*, Bhagavad-gîtâ ; *paritraṇāya* &c.]

janya,[1] adorning the lotus hand of Vishnu !

10. Let those ordinary rubies of little lustre which deceive the simple world remain in the mansions of the rich ; of what avail are these ?—think of this for a while ; could any even among the oldest rubies[2] stand comparison, with that ruby which illumineth the Mole Srivatsa on Vishnu's breast and which acteth as a mirror to Sri Lakshmi's sports ?

The matter to be mentioned presently is the rarer feature of this Drama :—

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1. The name of the Conch worn as a Weapon in the hand of Vishṇu.

   The implied meaning of verse (10) is :— Wordly dramas seduce the minds of simpletons who cannot discriminate the main essentials of a scientific drama, but this is a rare drama (spiritual) which baffles all comparison with other dramas.

2. Such as the Syamantaka—a ruby for which Lord Kṛishṇa fought hard with Jâmbavân, Sri Râma's Bear-Chieftain. For fuller particulars, read Syamantaka-Upâkhyâna. Canto X, Śri Bhâgavata.

11. The plot of this Drama is so arranged as to discriminate the good from the bad. It is wrought by a playwright of high altruistic temperament, whose mastery of the Upanishads is well renowned, the special object set in view being the salvation of mankind.

Nati.—My Lord! Whose *opus* is this Drama? This audience doth evince sympathy for us, begot by its sense of high veneration held for this self-same dramaturgist!

Sutradhara.—My Love! Didst thou not hear this :—

That there is a Poet named Srî Vênkatanátha, the son of Anantasûri,—respected all over the world,—the wonder of the universe,—the ornament of the Visvâmitra[1]*-Gôtra,—the Lotus*[2] *to the sports of stainless*

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1. Kauṣika-Gôtra or descent, one of the important Gôtras by which the twice-born are recognised.

2. The Goddess of learning, Sarasvatî, is supposed to live in the lotus flower. Stripped of the figure, the meaning is the seat of all learning.

Sarasvati,—the Treasure-house of infinite virtues, and himself the son of Pundarikâksha-Sômayâji,—Vênkatanâtha, the acquirer of the additional name of Vêdântâchârya through the divine commands[1] *of Lord Ranganâtha,—the wearer of the renowned*

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1. A large number of Advaiti Pandits from the North of India hailed once to Śrîrangam and challenged the Vaishṇava *savants* there that they must either conquer them in controversy or embrace their creed. In fear and anxiety the Vaishṇavas of Śrîrangam sent word to Vênkatanâtha at Kânchî (Conjeevaram), who, responding, came all the way to Śrîrangam and in Lord Ranganatha's temple defeated the Advaitins, after seven days' disputation. A full report of this disputation is collected and shaped into a book called Śatadûshani. Lord Raṅganâtha, immensely pleased at the great abilities of our Venkatanâtha addressed him thus:—

"Well are we pleased that thou hast put down thy opponents and established the Râmânûja-Siddhânta which alone describes our nature truly. From now thou shalt be known in the world by our own title "Śrî Vedântâchârya." (See Biographical sketch.)

title of Kavitârkika-simha,[1]*—by virtue of his abilities, the dispeller of all doubts likely to arise in all sciences and arts*[2]*,—the Achârya whose disciples hoist his triumphant banners in all the quarters ten.*

12. Ever do the virtuous, who appreciate the sweet fragrance of this author's work which are composed of soft[3], hard,[4] and middling[5] expressions resembling a garland made of (diverse) flowers, admire him.

13. Of the race, the progenitor of which was capable of endowing[6] the cosmos with

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1. Lit. The Lion of Poetry and Logic.
2. Sarvatantra-svatantra—the title given by Śrī Ranganâyaki on the same occasion. For fuller particulars the readers are referred to the life sketch of Vedânta Deśika prefixed to this book.
3. अतिकोमलशब्दसंदर्भा
4. अतिकठिनशब्दसंदर्भा
5. अनतिकोमलशब्दसंदर्भा
6. The allusion here is to Viśvâmitra proclaiming in anger, disappointed at Indra's obstructing.

a new Indra, or creating a new cosmos without an Indra, the self-same race as that of the universal mother Sâvitri—the cause of rebirth[1], according to the sages, of the twice-born, our author was born.

Further—

14. Wise men surmise, through close reasoning that this author is the Incarnation[2] of the Vishnu's Bell, used in His Worship by the lotus-seated (Prajâ-

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Triṣanku's ascent to Svarga because of the latter's desire to enter into Svarga with his physical body, which Viṣvâmitra undertook to do. The implication is, our author Vêṅkaṭanâtha is capable of miracles no less than that of his renowned ancestor.

cf. अन्यमिन्द्रं करिष्यामि लोको वा स्यादनिन्द्रकः ।

Râmâyaṇa—Bâla Kânda.

1. The Upanayana or Thread Ceremony in which Brâhmaṇas, Kshatriyas, and Vaiṣyas, take their spiritual birth after chanting the Gâyatri; hence these three castes are also known as the Twice-Born.

cf. सावित्र्या ऋषिर्विश्वामित्रः

2. Vedântâchârya is the incarnation of the Holy Bell at Tirupati, *vide* his life sketch.

pati[1]), the Bell that frighteneth the armies of the Asuras[2].

15. To gratify the Lord Supreme, the Blessed Venkatanâtha, the master of all knowledge at his twentieth year, and the expounder of Brahmasûtra-Bhâshya[3] to his disciples a score and ten times, composed this superb and melodious[4] drama, surcharged with superior sense.

Nati.—My Lord! How shall the tough composition of this Poet, always bent on Vêdântic researches, and whose adamantine logic uprooteth the trees of Pâshandas,[5] be fit to be put on boards by *personæ* like us?

Sutradhara.—(*Smiling*) Lady! I shall just

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1. Semi Creator (Brahmâ or the Demiurge.)
2. The Demons—the enemies of the Gods.
3. Śrî Bhâshya of Śrî Râmânuja.
4. The word used in the original has another meaning *viz.*, "in conformity with the Srutis."
5. Those who treat the Supreme Lord Srî Nârâyaṇa as but the equal of other deities.

reply to the first of your two questions[1]. Thinkest thou this Author is one who hath merely restrained the actions of his senses and who hath merely fixed his mind intently on the enjoyment of the Supreme Being? If so, I shall just tell thee the following:—

16. If the Muse, worthy of the galaxy of the sages, Manu, Vyâsa and Vâlmiki, fragrant with ambrosia, desireth herself to grace a person, who could stay her? Will any stop the Gangâ which falleth on the matted hair of Siva, as arid as the Vindhya Mount, if she falleth, of her own accord, on a lame person? I shall now answer the second question.

17. Doth not the celestial Gangâ, with a

1. The two questions are:—1. How could language used for philosophic researches be made to suit a dramatic production? 2. How could language used for vehement disputations with opponents fit in for a dramatic production?

The implication in verse 17 is:—There is nothing inconsistent in an author who is usually an expert disputant composing a melodious drama.

force sublime and so terrible as to split mountains like the Himâlaya, and which maketh even the head of Siva tremble, spread her sweet, clear and beautiful waters on the Earth as well?

Nati.—(*With joy*). What my Lord sayeth is right, but how to account for the embodiment of the Emotion of Peace in this Drama when the Masters of the Histrionic Art maintain that there is no such thing as that emotion?

Sutradhara.—(*contemptuously.*)

Lady! Them, then, I do not consider as connoisseurs of the Histrionic Art.

18. Methinks that they hold the opinion that the Emotion of Peace could not be enacted, perhaps because of the difficulty to find in this world an audience to appreciate that emotion.

Further:—

19. The Erotic Emotion pampereth the ways of the wicked; the Emotion of

Valour breedeth mutual contempt; the Emotion of Wonder bordereth on the grotesque; the other Emotions are paltry enough. But Peace alone then by elimination is the Emotion that allayeth the agony of the mind.

Nati.—This superior Emotion (Peace) is of the experience of great sages, such as, Sanaka, Sanandana and others. Still how could this Emotion, the essence of which is Yôga which is attainable only by the control of the sense-group, be represented in a drama, fit alone to be witnessed by philistines?

Sutradhara.—Lady! Say not so. For:—
for thee to raise this doubt, we are not going to depict the creed of Alêpakas,[1] who give up the performance of all duties.

There are the Varnâsrama[2] duties, expounded times without number, by the

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1. Those who maintain that the renunciation of duties entails no sin on man *e. g.* the Sânkhyâs etc.

2. Duties ordained for the different Castes and Orders.

Divine Lord Krishna,[1]—duties ennobled by the doctrine of Sâtvikatyâga[2] and which could not be abandoned even by the adherents of Nivritti-Dharma.[3] It is the discharge of these duties that giveth the lovers of Ranga[4] their lives' goal.[5] Further hear and see more, about the greatness of the true Histrionic Art.

For, it is said :—

20. That which could not be depicted in a Drama is neither Sâstra[6] nor Vidyâ,[7]

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1. I. E. cf. सात्विकेन त्यागेन कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन। सङ्गं त्यक्त्वा फलं चैव स त्यागस्सात्विको मतः ॥ [Bh. Gi.]
2. Dedication of the fruit of action to God. [See n. 1.]
3. Duties pertaining to the realisation of Môksha.
4. Two meanings :—(1) Lovers of Srîrangam; (2) Lovers of the Stage.
5. Two meanings :—(1) Livelihood. (2) Soul-pilgrimage. The implication is that the performance of Nityakarma is obligatory even for Yôgis so long as they retain life.
6. Sciences relating to Vêda, 14 in number.
7. Study relating to Vedânta.
   Dahara, Kuhara, Madhu, etc.

Silpa,[1] nor Kalâ,[2] Yôga[3] nor Jñâna[4].

Nati.—A herculian task hast thou taken upon thyself ! With fickleness natural to woman-folk, I tremble with fear at the thought of the leaders of the opposite creed who are seized with the demon of envy.

Sutradhara.—Lady! Enough of thy timidity. Now fortune is in our favor.

For: —

21. Faultless are the rich characteristics of this Drama, and its exquisite elegance is to the taste of a friendly audience. No small circumstances these, conducive to the appreciation of a dramatic troupe.

Further :—

22. All alert (too) is the best of poets Vénkatêsa—the seat of the treasure of

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1. Ayurvêda etc.
2. (64) Arts.
3. Yama, Niyama, etc.
4. Knowledge of the Brahman.

knowledge; proficient in the art of Drama is our troupe by long practice; renowned and impartial is this distinguished gathering; and our stage is Srîrangam, the heirloom[1] of Srî Râma and others (of the Raghu-Race).

Thou hast also to consider this :—

23. Let men devoid of quiescence choose to extol or censure this work, itself full

1. Lord Ranga appeared before Prajâpati in His Praṇavâkâra-Vimâna and Prajâpati was worshipping Him for several years in Satyalôka, when the latter presented Him to Ikshvâku, the progenitor of the race of Srî Râma, through his son Manu. Srî Râma made a present of this, his family deity, Raṇga to Vibhîshaṇa, who then set out for Lanka, with the desire of installing Lord Raṇga there for his worship, but lo! when he reached the present isle of Srîraṇgam between the two branches of the Kâverî, Ranga was so enamoured of the shady groves and green verdure of the isle that he took His abode there and declined to accompany Vibhîshaṇa any further. Such is the sanctity of Srîraṇgam, the place where this drama was first staged. ("Srîraṇga-Mâhâtmyam" will give fuller particulars.)

of the Emotion of Peace and the treasure of the serene, according to the bent of their own minds. Why say much here? It matters not. The universe is not without an Isvara[1]; the fourteen witnesses[2] appointed by Him watch everything.

Surely, even if envy and other bad passions by chance enter the minds of the wise, they disappear as quickly as they rise, like the lightning-flash.

24. Seized with envy, may men droop their heads down and remain silent at the first mention of this work, but the self-same persons (on hearing a few words of this work) shall nod their heads, their

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1. Supreme Lord.
2. (1) The Sun. (8) Mind.
   (2) ,, Moon. (9) God of Death.
   (3) ,, Wind. (10) Day.
   (4) ,, Fire. (11) Night.
   (5) ,, Ether. (12) Dawn.
   (6) ,, Water. (13) Dusk.
   (7) ,, Earth. (14) Duty.

cf. आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तं ॥

body thrilling through like the cluster of Kadamba[1] flowers, blossoming at the first appearance of Winter. Then, though they half-close their eyes for shame, they suddenly lift their heads up and extol of their own accord the elegance of our work.

Or :—

Let it be that these men part not with their envy and let their hearts burn with malice. In any case:—

25. Ousted we are not by the lovers of the Histrionic Art which the high-souled Bharata ordained for the good of the world, —Art[2], the essence of which is indicated by the three letters of the alphabet भ, र, त, constituting his name, and which stand respectively for Thought[3], Music[4] and Action[5].

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1. A kind of tree (said to put forth buds at the roaring of thunder-clouds.)
2. The Science of Music which is the auxiliary to Sâma-Vêda.
3. भाव, 4. राग, 5. ताल.

Nati.—Be it so, my Lord! Still how shall we in spite of our vigilance fulfil our promise, when so many are our opponents, so learned[1] in several of the sciences and eager to pick holes in us?

Sutradhara.—Ah, thou extoller of others' virtue! Why so much regard for numerical superiority? Or perhaps, some indulge in putting endless questions, just to make doubly sure of what they already know; probably thou art one of them,—never mind. Esteem only the purely intelligent persons.

For:—

26. One[2], though gifted with several stained[3] kalâs, decayeth gradually, but one though gifted with a single stainless[4] kalâ,

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Also means:—

1. Capable of only putting endless questions.
2. The Moon or a certain person.
3. The decaying phases of the Moon or little knowledge in all the 64 arts.
4. Chandra Kalâ or full knowledge in one art.

attaineth the estate of Girisa[1].

Therefore gratifying the Lord Supreme through this Histrionic Art, commended by sages such as Parâsara[2] and Vyâsa[3],—Art which would not countenance the ways of the wicked and which is of ancient practice, we shall make the audience so blest, all alert.

(With suppliant hands and humility).

27. Oh, ye learned *sarants* of the Histrionic Art! ye shall now be all steady and all attentive to witness the several connecting links[4] of this Drama, wherein, the hero of the play, Vivêka, shall embark

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1. Siva or Eloquence in words.
   26-cf. Drink deep or touch not the Pierian Spring. A little learning is a dangerous thing;
2. The author of the Smriti of the same name and the father of Vyâsa.
3. The reputed author of Brahma-sûtras, Mahâbhârata etc.
4. मुख, प्रतिमुख, कल्प, अवमर्श, उपसंहार, उपक्षेप. In this sloka the whole plot of the play is briefly indicated.

on his enterprise[1], (to accomplish Mókshа for Jiva), shall attempt to put down his enemies[2], shall create an infinite longing for liberation[3], shall practice Yôga to please Murâri[4] thereby, and shall bring about the consummation to Jiva of the joy of the Brahman[5].

(Behind the curtain).

28. The endeavours of the vicious[6] are thwarted like darkness dispelled by the

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1. पुरुषनिःश्रेयससाधनस्वमतप्रकाशनरूपे बीजारम्भसमन्वयात्मके —The argument of the first Act.
2. निःश्रेयसप्राप्तिविरुद्धबाह्यमतभङ्गोद्योगे बिन्दुयत्नसमन्वयरूपे— The argument of the second Act.
3. The arguments of the third to the eighth acts, both inclusive.
4. Murâri = The Enemy of the demon Mura = Vishṇu. The argument of the ninth act—प्रकरीनियतासि-समन्वयरूपे
5. The argument of the tenth act – कार्यफलागम-समन्वयरूपे.
6. When applied in the case of Vivêka, this means the enterprise of Mahâmôha, etc.

rays of the sun by the performance[1] of this Drama enacted by experts[2] so as to suit the occasion,[3]—performance not conflicting[4] with the ways of the virtuous.

Sutradhara.—(*Listening with joy*).

Lady ! Hear this well ;—This song introducing the actors indicateth our goal as well as that of the Mumukshu[5].

29. This far-sighted self,[6] as well as Vivêka is capable of vanquishing respectively wicked rival actors and Mahâmôha.

(Behind the curtain).

"When I, wearing the hard and sweet sugar-cane bow, and the fragrant vernal flower-shafts in my hand, am alive, and

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1. Also means practice of Karmânushṭhâna in the case of Prapanna.
2. Other meanings: —(1) Expert actors (2) Prapannas (3) The Sun.
3. Also means—Karma prescribed for the different Varnâśramas.
4. Also means—The sun not transgressing the prescribed bounds in the sky.
5. One longing for Bliss.
6. Means:—Sûtradhâra.

inspire terror to my enemy-hosts, who is this cursed member of the dramatic troupe that longeth from the side of our enemy, for something not fit to be mentioned before our sovereign Lord, Mahâmôha, the Ruler of the minds of all Dêvas, Asuras, sages and men, the partner in life of Durmati,[1] and the great actor in the theatre of war?".

Sutradhara—(*Looking round in fear and confusion*).

Lady! Who is yon fellow coming attended, with eyes reddened, with boundless anger? I now see to my dismay :—

30. That this is no other than Kâma, the guardian-angel of the chief goal of life of those who uphold, Dharma,[2] Artha[3] and Kâma,[4] the impediments to the attainment of Môksha[5].

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1. Evil sense.
2. Duty or works.
3. Wealth or goods.
4. Passion. When personified, this is Cupid.
5. Bliss.

31. It is this Kâma that reduced the manliness of Mahêsvara[1] by just one-half, that chastiseth those who scoff at Passion, the Third End of life. Facing us cometh this flower-weaponed Kâma, leaning his throbbing arm on Rati[2] who walketh with an amorous, sportive gait.

Therefore we shall withdraw quickly and conceal ourselves from this mortal world, where Cupid's festivals are in full swing and in tune with the current season, and deliberate what should be done later.

(*Exeunt*).

[*Preface ends.*]

(*Enter Kâma, reclining his arm on Vasanta,*[3] *and accompanied by his sweet-heart*).

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1. Lord Siva, through the influence of Kâma had to transform himself to a form, half-man, half-woman, and is known as Ardhanârîsvara.
2. Goddess of Love and Wife of Kâma.
3. Spring.

Kama.—(Repeating "When I, wearing the hard and sweet sugar-cane-bow, etc.")

Ah, thou disgrace to the Bharata race!

32. What quarter in, will timid Vivêka hide,
Shot by arrow-glances of the dames
[blue-lotus-eyed,
Whose bow-brows vie with lovely creepers'
[charms,
Glances aiming at minds tender, besmeared
[with lustful conquering charms?

Vasanta.—(*Aside*). What vain castles in the air doth this insolent Kâma build? Though I am counted[1] as one among the conductors of the Archirâdi-mârga,[2] my long friendship with Kâma, I am not, all of a sudden, able to sever.

(*Aloud*) Friend, Fish-bannered Kâma!

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1. Vasanta or the Spring being one of the seasons in Uttarâyana,—one of the conductors of the virtuous to Môksha.
2. The way to Môksha by which virtuous men are conducted.

True ! I shall inaugurate thy great festival, which bringeth victory to our great King Mahâmôha and driveth Vivêka away.

Look there:—

33. In spring do sport lustful lovers, who have the bees hovering over the blossomed blue lilies worn on their tufts, who hold in their arms golden-syringes and who have disordered forelocks which are besmeared with saffron-paste drenched by water driblets, diffusing the fragrance of musk, emanating from the leather-sprinklers, pressed by damsels' hands.

Kama.—Very well, Vasanta! This is in our favor. This vile Vivêka is in every way vanquished almost, for, this great festival is begun in the regions bordering the Kâveri, before which the places of diversion in Svarga[1] pale.

34. Here we see the Kâveri, which aboun-

1. The abode of the Devas (Immortals.)—the Hindu paradise.

deth in full-blown lotuses,—Kâveri which spreadeth her freshes, overflowing her either banks, and filling the several streamlets branching off, and watering the adjacent lands,—Kâveri which looketh mossy with the daily-bathing sportive Chola-damsels' tresses, and which seemeth smiling with white swan-pair's[1] presence.

Rati.—My Lord! This great festival lacketh its usual eclat, for, troubled is my mind at the thought that for some inexplicable reason the invincible and persevering Vivêka is the enemy of our Lord Mahâmôha!

Kama.—Ah, thou simpleton! Ah, thou life of Kâma! thou presiding deity of damsels! How is it that when thou shouldst rejoice at the gain of a mighty foe, thou with fickleness natural to women, praisest the

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1. The presence of white swan-pairs *i.e.*, husband and wife in the Kâveri makes one fancy that the river is smiling. Sanskrit rhetoricians concede a white colour to smiles and the Hamsa's (Swan's) colour being also white, the river is said to be smiling.

glory of Viveka?

Look here:—

35. Was not even Siva, of the mighty Mêru[1]-bow, with fire-shafts accompanied by high-wind, for a moment unable to transgress the mandates of me, whose hand holdeth the charming sugarcane-bow, and whose flower-shafts are fixed in the bee-made bow-string?

Vasanta.—Madam! True! Take this not for a joke. The musquito can never the elephant's foe be, or perhaps, ignorant thou art of the world's ways. Thy lover's heroic exploits are known throughout the world.

For:—

36. Sarasvatî,[2] the first Vêdhâh[3] beareth in his tongue, full of the chant of the Vêdas; to a feminine[4] form, Siva's left side was

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1. The golden mountain.
2. The goddess of learning.
3. The four-faced Demiurge.
4. Ardhanârîsvara (See n. 1, p. 31.)

transformed ; even the supreme Vishnu[1] was under the sway of cowherdesses. How then shall others escape the torments of Kâma ?

Kama.—Well, Vasanta ! Thou speakest opportunely.

37. Shall Vivêka face me, when I oppose him with the flower-shafts lent by thee, to bring the whole universe under the sway of young damsels ?

Rati.—Forsooth, my Lord ! But my mind is still perturbed at the thought, when and what the persevering Vivêka, safely installed in the invulnerable strong fortress of Vairâgya[2] and guarded by the ever vigilant ministers, Sama[3], Dama[4] etc, himself a matchless warrior, may do ?

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1. The reference is to Lord Krishna's dalliance with the Gôpis.
2. Dispassion.
3. Control of the five external senses.
4. do. do. the internal sense.

Kama.—Ah, timid lady! Enough of thy excessive doubts. Thou seemest to be deceived by the simple fools devoted to our enemies, and so dost not understand the greatness of thy own party.

Look for a while on the victorious weapons known in all the worlds three, of thy beloved, the conqueror of the universe!

38. Is not my premier bow the matchless frame of damsels, whose slender waist doth not exceed my wrist-hold, whose constant beauty is the bow-string, and whose ear-reaching and daintily curved eyes are the beautiful shafts?

Further—

39. If the melodious names of the sweet prattling damsels be but heard, it driveth all demeanour to a distance; good-bye it biddeth to peace of mind; modesty, it doth destroy; dispassion, it doth exterminate; what else will it not do?

Vasanta.—Surely, this is a proposition *a fortiori.* Even the casual mention or hearing of

a woman's name causeth mental distraction.

40. Let alone the fact that the thought of women and their glances, prattles, etc, in an admiring spirit, driveth dispassion away to a distance. The thought of them, even in a carping spirit, doth surely drive dispassion away.

Besides—

41. The attempt to restrain the mind, full of passion and wandering in the various woodlands of the senses, purely by one's own effort[1], is as impossible as that of trying to bind the Airâvata[2] with a lotus-fibre.

Rati.—My lord! Thou shalt so ply thy prowess as to evade the ken of the great yogis[3], who are able to break the strong old illusion that body and soul are identical.

Kama.—(*Laughing*) My love! Methinks the fear of thy eyes hath seized thy heart

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1. Also means without God's grace.
2. Indra's elephant. 3. Practicers of Yôga.

as well. Even the best of yôgis shall be made by me to prostrate at the feet of the (young) maiden yôgis-in-chief !

42. Hast thou not heard (too) of a superior dual form, blended in one[1], by (means of) my apparently tender but really hard missiles,—form, the half of which formeth the armour of the other, the half life of which dependeth on the half life of the other ?

Rati.—My Lord ! Thy greatness is well known to me, but I am distressed, like the plantain (tree) shaken in a heavy gale, to think when and what may befall us, through the force of our ever-persevering, far-sighted foe, strong to command and counsel alike, favored by God, and aided by several co-operators, such as Yama,[2] Niyama,[3] etc. Well known it is that the

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1. The form referred to is Ardhanârîṣvara, See, n. 1,—p. 31.
2. शरीरसाधनापेक्षं नित्यं यत्कर्म तद्यमः ।
3. नियमस्तु स यत्कर्म नित्यमागंतु साधनम् ।

2 & 3. The first two *angas* or means of attaining Yôga.

power of knowledge bringeth about realisation of rare results, stretching unto Môksha itself!

Kama.—(*With sarcastic smile*).

Ah, thou simplteton and sweet prattler!

Where is the scope for wisdom in the presence of me—thy beloved, whose flower-shafts fixed on the humming bee bowstring, have the universe for their target, and who is ever confident of victory?

By what means can salvation be (possibly) secured (while I am)? Indeed the slenderness of thy waist is perhaps not evident in thy mind!

(*Smiling again in jest*).

Yes, my love! That, I See! I See!!

The heaviness of thy breasts hath (evidently) obsessed thy brain (or mind) as well, or, perhaps thou art no exception to thoughtless talk, characteristic of charming women!

Look here !

43. Incited by me, Krôdha[1] shall create infinite ignorance ; this shall bring about failure of memory, which in turn shall obstruct the influence of intellect on Jîva ; Jîva, bereft of intellect, shall fall into abysmal darkness and perish there. When it doth so matter, what shall stupid Vivêka do?

Therefore Vivêka's ministers, Sama,[2] Dama[3] and others, shall never withstand the overwhelming might of our phalanx. By himself, invincible is Mahâmôha, whose left foot is planted on the diadems of all Dêvas and Asuras. A hyena is no equal to the Lion, the lord of beasts !

44. Even the mightiest of foes shall, in due time, be discomfited by my weapons[4]

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43. cf. संगात्संजायते कामः कामात्क्रोधोऽभिजायते ।
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिविभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥
[Bh. Gi.]

1. Anger. 2 & 3. See n, 3 & 4 p. 36.

4. अरविन्दमशोकं च चूतं च नवमल्लिका ।
नीलोत्फलं च पंचैते पञ्चबाणस्य सायकाः ।

five, which compare indeed with the weapons[1] five of the Lord Supreme (Himself).

45. Not to speak of the other Dêvas, the ever-penanceful Lord[2] of Badarikâsrama Himself, who expoundeth before the assembly of sages the doctrines of Môksha, as acceptable as the Vêdas, betrayeth his Vairâgya by His thigh-posts, procreating the woman-jem Urvasî[3].

Rati.—Husband dear! I take thy word for truth. Thy prowess never failed from over the First Maker down to the last worm. Still

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1. शङ्खं चक्रं गदा शार्ङ्गं खड्गं

2. Nârâyaṇa.

3. The allusion here is:—When Nârâyaṇa was practising severe austerities in Badarikâśrama, Indra, afraid of his position, sent down some of his nymphs to distract the penance of Nârâyaṇa, who to put the nymphs to shame created from His thigh a woman who surpassed the nymphs in beauty. On seeing Urvaśi (*i.e.*, born of thigh), the nymphs went away, seeing their efforts fell fruitless against Nârâyaṇa.

I have one thing more to ask of thee, not known to me yet.

Kama.—What is that ?

Rati.—What is the cause of the enmity, as between the lion and the elephant, between Viveka and his party on the one side, and Mahâmôha and his party on the other ?

Kama.—Love mine ! Thou shalt hear about this from the very beginning.

46. The chaste lady named Buddhi[1] lived with Jîva, in the abode of Mûlaprakriti,[2] and was ever devoted to him. She brought forth three sets of progeny from the tri-quality-bounded Jîva, each at a time, with a quality preponderating. The first of these is the set, Vivêka and his band—the haters of worldly enjoyments, the second and third set is the joint family of Râga[3] and Môha[4] combined.

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1. Intellect 2. The root cause of nature composed of the attributes, Satva, Rajas and Tamas (Goodness, Passion and Inertia.)
3. Attachment. 4. Illusion.

In this triple family, Vivêka and Mahâmôha were respectively installed, as suzerain lords, by subjects akin to them in disposition.

47. Of these, the wedded wife of Môha is Durmati,[1] with an eye ever adverse to Môksha, and the devoted wife of Vivêka is Sumati,[2] with an eye ever adverse to sense-lusts.

Rati.—And then ?

Kama.—Like the clan of Râkshasas co-operating with Asuras, Râga and others, having passion as their dominant trait fulfil the function of ministers to Mahâmôha, born of the race of Tamas and the Lord Paramount of Samsâra. The race of Vivêka, born of Satva, lacketh a large following and claimeth but few votaries in the world. Our progenitor Jiva, though by nature neutral, is now, through the influence of his wedded wife Buddhi, just at this moment inclined towards us, and this, the

1. Evil mind. 2. Good mind.

ever wicked Viveka and his band brook not. Like the man of polemics defeating his own argument, not realising its weakness, these, unmindful of their own ruin, long to deprive Jîva of his temporal joys, along with us, who desire to advance those joys. They impute iniquities to Prakriti so long enjoyed by our progenitor Jîva and have so far, by some unknown means, succeeded in creating in him an aversion for the same, and they attempt to make him embark on a long never-to-return journey[1]. In this, Viveka and his brood illustrate the action of the most wicked Sugrîva and Vibhîshana, the respective lords of the Monkey and Râkshasa races who deserted[2] their own kith and kin. Difficult it is to describe the state of Jîva,

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1. Archirâdimârga.

2. The allusion here is to Sugrîva deserting his brother Vâlin, and Vibhîshaṇa his brother Râvaṇa, the two joining the side of Śrî Râma and thus bringing about the destruction of their brothers. For fuller particulars, *vide* Râmâyaṇa—Kishkindhâ, and Yuddha, Kâṇdas.

at the time when Viveka maketh such an attempt.

48. Owing to the vile Viveka and his party, born-blind is this Jiva in discerning others' faults; foremost among the dumb in censuring others; stone-deaf in hearing others censured; practically effeminate in enticing others' wives; ignorant in influencing others; and abashed even to behold others.

Therefore it is that we desire to exterminate them, rupturing all fraternity. We oppose them with the aid of Pravritti[1] Dharma, and they oppose us with the aid of Nivritti[2] Dharma. Their clan, having Satva for its essence, shall soon be overpowered by ours, like the glow-worm by the sun's rays.

49. Thus it was that love between the two brotherly families was lost, and enmity arose, owing to the difference in their

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1. Occupation.
2. Renunciation.

respective prime inborn qualities. Are not the Devas and Asuras, born of the same Kasyapa[1] Prajâpati, life-long enemies?

Rati.—Hush, Heaven forbid![2]

After all, the sons despoil the father of his joys; otherwise why would brothers plot each other's ruin?

My Lord! Is not peace that averteth abhorrent war possible between them and ye?

Kama.—Ah, simpleton! Peace is impossible under any circumstances whatsoever.

50. The virtuous and the vicious offend each other merely by the difference in their respective inherent qualities. How can even the lapse of myriads of Kalpas[3] bring about a reconcilation between the two?

51. Vivêka's partisans and ours are of different mould in each Jîva, and are

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1. The father of Indra.
2. Lit. शान्तं पापं, शान्तं पापं.
3. A day of Brahma, or one thousand yugas, being a period of 432 million years of mortals and measuring the duration of the world. For details see Bhagavadgîtâ by Govindâchârya.

diametrically opposed to each other. If we two meet in one and the same subject, oh, sweet lady!, we either finish them or be finished.

Even for parley, peace is impossible with our enemies—the votaries of Nârâyana, and us—the votaries of Artha and Kâma. Even if, perchance, peace be brought about by some effort extraordinary, our King Mahâmôha, expert in destroying all enemies, shall brook it not. Myself, a matchless warrior, shall never subscribe to it. (The keenest hunger of) a tiger shall never (drive it to) feed on grass.

Rati.—How have those exterminators of the race plotted to destroy mighty warriors such as ye?

Kama.—Ah, timid lady! This state-secret ought not to be divulged, particularly to women.

Rati.—(*Taking Kâma by the hand*). Dear Lord! Oath on me, oath on thy dear friend Vasanta, thou shalt disclose the state-secret in all its integrity (to me).

Vasanta.—(*Aside*). How to disclose it here? Hard, indeed, are the undetermined ways of Providence to surmount!

52. (*Aloud*). Friend, Kâma! The plot of the enemies[1] of Mahâmôha, capable only of rearing castles in the air, shall now be exposed by us—their enemies.

Kama.—If so, hear me speak. There is Nivritti-Dharma promoted by several perverse doctrines, disavowal of selfness in Karmas etc, all propounded by Vivêka—the foremost of fools, and practised by some austere philosophers plodding in the barren field of Upanishads and longing to exterminate our race by witchery. It is said that when Jîva is thus intent on Nivritti-Dharma, great mishaps befall him such as blindness, deafness, impotence, lameness, dumbness etc, in (the event of) discerning the fault of others. By way of revenge that selfsame Fiend of Nivritti-Dharma is going to prevail on Jîva to bring about a re-union with Buddhî. Therefore, out

1. Viveka and his party.

of this re-union, one, intently hateful towards our race, with an appearance sweet and serene, a Brahmarakshas[1], otherwise known as Para-bhakti[2], the exterminator[3] of all sense-lusts, shall be born.

For :—

53. Buddhi, the housewife of Jiva—the progenitor (with her) of the two races—undergoing endless modifications, accordant with the preponderance of the three[4] qualities, one over another, yet (intrinsically) remaineth faithful to the same Jiva, and engendereth, in right[5] time, the horrid Para-bhakti, more hidious-made by the chanting of vicious Mantras[6] that eventuate (at last) in the deluge of terrific Môksha.

54. Then, this Para-bhakti, characterised by renunciation etc, (on the one hand)

1. Goblin. 2. Supreme Devotion to God.
3. भैमरथि— सप्तत्यास्सप्तमे वर्षे सप्तमे मासि सप्तमी ।
रात्रिर्भैमरथी नाम सर्वप्राणिभयंकरी ॥
4. Satva, Rajas, Tamas.
5. जायमानकटाक्षादि सन्धुक्षिताचार्यप्रसादानन्तरकाले
6. Ashṭâkshari-Mantra, etc.

and faithful devotion to the Supreme Lord (on the other hand) is to practise severe penance, involving the inhibiting of all the senses. Pleased by this penance, Sri Janârdana's[1] Mercy is to fashion a demon, surpassing the strength of myriads of Kaitabhâsuras[2], to be her (Bhakti's) servant —(*stops suddenly half uttering this*).

Vasanta.—(*Aside*). "This (demon) can be no other than Sankalpa-Sûryôdaya—the extinguisher of our race" must be the close of the sentence. I shall however conclude it otherwise.

(*Aloud*), The rest must be difficult to mention.

Rati.—(*With fear and confusion*).

My Lord! Protect me, protect me.

(*Embraces her husband*).

Kama.—(*Embracing firmly and gesturing a never-before-enjoyed pleasure*).

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1. Lit—One full of mercy on all=Epithet of Srî Nârâyana.
2. In Kâma's eyes the name to be mentioned is an Asura, as he is going to destroy his clan. Kaiṭabha is the demon who stole away the *Vedas* from Brahmâ.

55. (*Aside*). With this timid and turbulent embrace of the tremulous-eyed Rati, which causeth her bangles to break, throweth her pearl-necklace out of place, brusheth away all afflictions, and produceth every pleasure though passing, the soul inward spurneth all notions of the duality of our dual frames !

(*Aloud*)—Dear Rati, the (lady) love of the foremost warrior of Mahâmôha's forces ! fear not ! take heart, take heart! This (that I spoke) meaneth nothing more than a tradition invented by the amateur travellers in Upanishads, to beguile the tediousness of the journey, in the manner the juggler performeth the trick of a town being swallowed.

56. Chandra[1], Indra[2] and others, who denounce (acts of) ravishment, themselves swerve from (the path of) rectitude. The

1. The Moon—the allusion is to the seduction of Târâ—the wife of Brihaspati.

2. The King of the Dêvas—the allusion is to the seduction of Ahalya—the wife of Gautama.

moment my bow is bent, resounding with the rows of humming bees, who then can to the doors of Virakti bend—let alone our powerful cabinet ministers.

57. How shall Môha, whose essential (strength) is made up of the different squadrons of indifference, indolence, slumber, etc, and who possesseth tremendous power to eclipse knowledge, be conquered[1] by any body ?

Rati.—(*Aside*). By accident my lord's utterance sounds equivocal.

(*Aloud*). May prosperity attend our great king !

Vasanta.—Ah, thou wife of Kâma !

58.* Fear not, for, so long that Môha and his followers are well armed, shall Jîva,

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1. There is also the implication that by no means Môha would conquer.

*This utterance is ambiguous and another meaning implied in verse 58 is.—The moment Môha and his partisans are no more, Jîva regaineth his innate nature अपहतपाप्मत्व, etc and shall attain liberation through the influence of Virakti.

covetous of Prâkritic[1] association, shake himself off from the influence of Virakti?

Rati—(*Aside*). Alas! Vasanta's utterance soundeth ambiguous.

(*Aloud*). My Lord! Is Vivêka bereft of sense, as also his ministers Sama, Dama and others? If Jîva discardeth Prakriti,[1] the finale for them and for us, would seem to be the same!

Kama.—Rightly so. But this sinful (brood) Vivêka and others, jealous of the joy of our race, play at games that tend to extinguish both the races, under the very nose of Jiva; blunt indeed are they of their wits as not to perceive their own ruin thereby. These ignorant people shall not, by any means, be successful in their enterprise.

For :—

59. The irresistible force of Karma shall put life into us again, albeit slain in battle.

1. Body or nature *i.e.*, matter.

We shall revive even like Sugríva's famous[1] warriors of old.

(*Behind the curtain*).

Who is this perverse person that reckoneth us as sinners, who wish the greatest good for all ? Thou fellow, immodest and ill-behaved ! We, who subject all our actions to the Mercy of Madhu's conqueror,[2] strive to overthrow ye the wicked, who put the progenitor (Jîva) in unshakable shackles. We also strive to bring about eternal bliss to Jîva after liberating him from all miseries and even then keep our race sapient under the influence of (Jîva's) Buddhî.

Do not the Upanishads proclaim thus ?:—

60. Srì Nârayana,—even by the mask of Bhakti or Prapatti donned by the actor-

1. The Monkey and Bear warriors of Sugrîva, who died in the battles at Lanka, especially in the great havoc caused by Kumbhakarna, regained their lives through the boon of Indra after the termination of the war.

2. Vishnu

Jîva delighted,—Jîva who playeth the different rôles[1] in the melodrama of Samsâra.—doth lift him to the utmost eminence, doth make him, through His Mercy, His peer in all respects, save Śrî-Lordship[2] and Cosmos creationship.

Hence :—

61. As sure as anything is the fact that the great fame of having overthrown our foes Môha etc, the high duty of protecting our father (Jîva) (from falling into Samsâra), and the joy of having accomplished our ambition—these shall anon come to us of their own accord.

Kama.—(*Looking with fear and scorn*). My love! Yonder cometh Vivêka himself, facing us, the head of all the adversaries of Mahâmôha, accompanied by his co-partner in life—Sumati.

62. This Vivêka, ever defending Sama,

1. Birth, youth, dotage, etc.
2. श्रियःपतित्वं=Being the husband of Śrî.
3. जगत्कारणत्वं=Being the cause of the comos.

Dama, and other virtues. monopolising the secrets[1] of Mantras like the Ashtâkshari, and desirous of demolishing Môha, restraineth all desire for sense-lusts, maketh researches in Vedânta, consulteth the rules relating to Môksha, and studieth Bhagavad-Gîtâ with unswerving devotion.

Further :—

63. This Sun of Vivêka, augmenting the lustre of Sumati, to whose (Sumati's) heart the truth about God and soul is most near,—Vivêka who again is full of the ardent love for Môksha, though in great prosperity, doth now attain the feet of Vishnu, on Whom he leaneth, after scattering the (twofold) mist of Ahamkâra *viz.* selfness in body and selfness in soul.

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1. Also means—"Keeping his councils secret".

The double meaning implied in *verse* 63. is—The sun, now increasing the lustre of the quarter opposite to the West, (East), though rising, is still invested by the excessive redness of the dawn, doth now clear the mist, and reacheth the sky.

It is therefore not meet that we should unmask ourselves to our enemies too soon, and without proper precaution.

(*Thus exeunt Kâma with his wife and friend*).

Mediate Interlude ends.

(THEN ENTER KING AND SUMATI).

King.—(Vivêka)—(*Musing*). Love mine!

Hearest thou the rant of this fellow Kâma, the source of the noxious thicket of endless sins,—the seat of boundless conceit?

See, how he scorneth at us—the very persons who strive to obliterate all sins.

Or :—

64. A person void of sense perceiveth faults in others, though they exist not; similarly perceiveth he in himself virtues that exist not. This frailty cometh as the effect of Môhas' eye-salve.

Sumati.—**Aryaputra!* Do not ugly-faced persons impute their ugliness to the fault of the mirror, which by nature is clean ?

King.—Forsooth, my Queen !

Thou kennest things as they are and speakest as thou kennest.

Further :—

65. Thou art one, free of all faults and art ever intent on compassing infinite supreme Bliss to man. Thou art endowed with Guna,[1] Alankâra,[2] Bhâva,[3] and Rasa,[4] like the work of a good poet.

(*Again musing*). Alas, My love ! these Kâma, Krôdha, Lôbha,[5] and their

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*Lit: Noble son. This term is usually used by ladies when accosting their husbands.

When applied to Poets' work.—

1. Diction etc. 2. Rhetoric. 3. Gesture.
4. Emotion.

When applied to Sumati.—

1. Understanding, retentiveness, etc.
2. Ornaments. 3. Thought. 4. Attachment.
5. Greed.

ilk who divert themselves in tormenting the abiding Jíva, pose themselves as the upholders of righteousness, and look upon us, as the augmenters of vice,—us who strive to compass Môksha for Jíva and to draw down (upon him) the merciful look of the Lord Divine—the natural friend to one and all alike,—merciful look, the panacea to all persons agonised by the anguish of Samsâra. Alas ! Queer is this buffoon's bluff ! Never mind, mark my great vow, for earning the Almighty's blessings. Its carrying out solely dependeth on thee.

66. Ah ! Beautiful lady ! By this vow, so auspiciously taken, I draw courage through the mercy of Madhu's foe[1] and by keeping away from Jíva his foes, external[2] and internal,[3] I will plant him firmly in Yôga, will divest him of the influence of both Pâpa[4] and

1. Vishnu. 2. Infidels and Perverts.
3. Lust, Passion, Anger, etc. 4. Vice.
5. Virtue—According to Viśishṭâdvaita philosophy both virtue and Vice are impediments to attain Emancipation.

Punya[5] and will vouchsafe all blessedness to him by making him attain the Parabrahman.[1]

Sumati.—*Aryaputra*! How is this eternal, stainless, highly-blissful and self-luminous Jíva, whose nature is self-evident to all mankind, consigned to the Ocean of misery, awful-made by great waves of sin dashing, and agitated by the resistless Ahamkâra,[2] by the mephistophelian Mahâmôha, Mâna,[3] Mada,[4] Matsara,[5] etc. ?

King.—My love ! Keen perceiver of subtilties ! Can the Evident be denied or the Agamic[6] contents rejected ? Just see this :—

67. In this universe we have seen objects deprived of their natural quality by accidents of contact[7] with some other object,

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1. Supreme Lord.
2. Phil.—The fallacy that body and soul are one and the same.
3. Conceit. 4. Pride. 5. Jealousy. 6. Vedic.
7. The formless clean mirror reflects the image of a flower when the latter is held before a mirror.

and the accident passing, the object springing back to its original quality. Similarly, this eternal Samsâra enshroudeth Jíva,[1] through the influence of eternal nescience, yclept Karma, and releaseth him the moment it vanisheth.

Sumati.—True indeed! But how is it the all-benevolent Lord of Sri, hath so long neglected Jíva tormented by unbearable manifold miseries?

King.—Hast thou not heard that Jíva who biddeth for Samsâra, by the bonds of nescience—(Eternal Karma) was bidden away by the Almighty for the very reason that He bid for Samsâra and that the self same Almighty will extricate him on an opportunity lending itself?

For :—

68. The Lord, whose impartiality is evident in His equal solicitude to placate

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1. नित्यनिर्मलमहानन्दस्वरूपोऽपि जीवः— कर्मोपाधिवशात्मोहाद्यावृतो दुःखभाग्भवति— तद्विगमे च आविर्भूतस्वाभाविकरूपो भवति ।

both Sport and Mercy, typified as Lîlâ[1] and Dayâ,[2] working ever at cross purposes, (the Lord) improveth upon the accident of merit gotten by His own Grace, and lifteth us, the fallen, in the manner of the worm[3] etching out (unconsciously, as it were) auspicious letters (on a piece of timber).

Further :—

69. From the ever-flowing river of Merit and Demerit, incapable of avoidance, diversion or crossing, the Lord lifteth us the fallen, and rejoiceth.

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1. *Lîlâ*—There is no exact English equivalent to this. But Lîlâ is connoted by the desire of the Lord to indulge Himself in the sport of making souls take birth and rebirth, etc. in Samsâra. See Introduction to Lives of Azhvars by Govindâchârya on word Lilâ.
2. Mercy.
3. Called the Guna-kshata-lipi Nyâya—The worm is a wood-insect. The sense implied in verse (68) is—The Lord punishing us Sinners, through Lîlâ, Himself imparteth virtue to one of the manifold Karmas through Mercy and thus protecteth us.

Sumati.—*Aryaputra* ! My mind is perplexed by the serious doubt, as to how one can attain Môksha in the infinite future, when an infinite past hath merely lapsed in vain ?

King.—Queen mine ! The consort of Vivêka as thou art, how is it that thou dost indulge in such doubts as if thou art ignorant of the ways of logical reasoning ?

Or :—

70. Even the sages still debate as to the true cause of this amidst so many (principles or) things, such as, Time, Nature, Fate, Accident, etc.

This here is to be investigated :—

71. All Vedântic[1] schools agree in thinking that in this cycle of Karma and Nescience, incessantly and strangely whirling, each Jîva cometh to ripen differently in its own due season. Catching the right moment in this ripening—by the First

1. Except Châryaka = The materialist who holds that body itself is the soul.

Teacher[1] caught—the enlightened[2] Jîva thus (caught) reapeth in plenty all the riches stretching up to Môksha.

72. In the manner of the Daughter[3] of Vidêha, Jîva, confined in the body of Lanka, girt by the sea of Samsâra, ruled by the proud ten-headed demon of mind with the senses ten, (Jîva, like her, Vaidehi) pineth, thus humbled. Anon by a Hanuman-like Guru is (Jîva) instructed of the Truth (of God, etc.)

73. In this carnal body known as Brahmapura, having several portals of sins countless, Jîva, unrestrained of action, being incentived by a will free (-given) but kept in limits by a Providence Almighty, is thus fast bound to the power of the senses, even like a demented king influenced by the advice of his evil

1. God is spoken of as the First Teacher.

2. Jîva doth feel a longing to investigate the Truth about God, the means of attaining Him and Beatitude. (Tatva, Hita, Purushârtha).

3. Sîtâ, or the daughter of Videha's king, Janaka.

ministers, each striving to contrive his own objective.

Sumati.—*Aryaputra* ! Though tormented by this flesh (body), like one lodged in a fire-begirt lodging, how is it that the listless Jiva desireth not to rid himself of this body ?

King.—Eh My love, all-wise ! It is no easy task to cross the great ocean of attachment.

74. Like the well-polished gem-set wall, the soul inviolate, beareth on it the most wonderful picture, made up of the stable and unstable[1], tri-colored,[2] distinctly limned by the Six-Attributed Painter,[3] with His tri-qualitied[4] brush.

Sumati.—*(With grief)* If so, how is it that the most beloved Buddhi doth not remind her mad husband ?

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1. The cosmos composed of moving and stationary objects.
2. Three colours and three attachments, पुत्रेषणा, वित्तेषणा, दारेषणा.
3. God of the attributes Jñâna, Śakti, etc.
4. Satva, Rajas, Tamas.

King.—My quick-witted love! Buddhî also, self-luminous though she be, is for the nonce practically dormant.

For :—

75. Like the lotus fading at the setting sun and like the charmless night by the Râhu[1]-eclipsed snow-beamed Moon, our Mother Buddhi, lovely lady! fadeth for the time being, remaining inert, struck out of her luminosity, resembling soul itself—her Lord, bereft of attributes, by Mâyic[2] contact.

Sumati.—*Aryaputra*! Profoundly pitiable is this bonded state of Jîva along with Buddhi! Thou shalt now elucidate for me at length, the means by which Jiva,—ever so much misery-molested, shall attain Môksha. May I have peace of mind thus!

King.—My ever well-wishing Queen! I shall now dwell in detail on the means of attaining Beatitude and in doing so, shall be

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1. A serpent named Râhu is said to swallow the moon during an eclipse. 2. Illusion.

only reminding thee of what thou already knowest.

76. Samsâra, hardened by hoarded sins, hard to stem, is the great curse of all Jivas and past palliation. Its only Deliverer is the Lord's Free Will-Power,[1] acting in concert with His causeless Mercy and it (Will-Power) gratifieth itself, by pitching upon a cause (for Karma-cessation).

Sumati.—*Aryaputra*! If that cause is fit for my hearing, may it please thee to inform me of the same.

King.—My love, so pure of tongue! Thou shalt hear the gist of the subtle truth.

77. Full of Lust, Envy and Pride, the soul like the child, is, obsessed by several spirits. By the gracious look of a Royal Personage,[2] Veda-famed, it (soul) entereth the way of the Wise.

78. To the soul, soaked in the nectareous look of the sinless Teacher, providentially

1. Sankalpa 2. May mean either Sri-Nârâyana or Âchârya.

obtained, the many pure attributes,[1] pure knowledge, etc, sprout up, making for boundless bliss.

And then—

79. While the soul embodied, is on all sides pulled by cords of evil-smelling past pleasures of Svarga, fraught with fall inevitable,—brimfull Bhakti (love) in Brahma High the Goal,—the milky Sea of mercy, heaving high, springeth, influenced by his (soul's) previous birth's good Karma.

In the interim, this other feast fit for universal suffrage superveneth (viz Prapatti or surrender to God).

80. With thee for my wife, I shall, at the time of Bhakti's fruition, myself perform this peculiar (feast) sacrifice,[2] no fruit expecting. The manifold attributes led by Sama, Dama, etc, shall be the officiat-

1. Such as Sama, Dama, etc.

2. A Vedic feast literally (Adhvara) and is considered a sacred feast; hence is a sacrifice.

ing-Ritviks[1] of this sacrifice. For reasons beyond our ken, the Eternal Lord doth become the goal of the offering of âtman[2], and then shuffling off the shackles of karma, the bonded Jiva-(Pasu[3]) doth get unbound.

Thou hast to consider this as well :—

81. The Divine Lord of Srî, whose power is eternally manifest, in Creation, Duration and Dissolution of the universe, performeth through His Mercy a supernatural and matchless conversion on Jiva that performeth the momentary[4] sacrifice of self-surrender and resignation, and so despatcheth his sins that they return never.

Sumati.—*Aryaputra* ! When shall the above described state of Supreme Bliss become the joy of Jîva ?

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1. Officiating Priests in a sacrifice.
2. Soul.
3. The animal sacrificed in a yâga.
4. As opposed to the long time taken for Bhakti.

King.—My Queen, versed in the knowledge of the triple realms!

We have thus far to rejoice at the fact that rescue from Samsâra hath somehow become possible to Jiva,—plunged in the main of misery intolerable,—by (the authority of) Revelation as well as Reason.

82. A blessed being, graduating[1] along the scale of Sri—Lord's Mercy—led by Teachers taintless, reigneth in the abode of Supreme Bliss bedecked[2] with *suddhasatva*.[3]

Further:—

83. Sure it is that the Divine Lord's Mercy, unaffectable even by post-Surrender sins befalling, curbeth His wilful Lîlâ, imparteth to Jivas a taste for karmas, congenial and inductive to the Lord Divine,

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1. जायमानकटाक्षादिक्रमेण ।
2. गोपुरमण्डपादिना ।
3. Refulgent matter.

and bringeth about infinite bliss now[1] or hence.[2]

84. Free of all obstacles, the Divine Road of the Mercy of Madhu's Foe,[3] leadeth one, as revealed in the Vedas, to the city of Paramapada,[4]—the Mercy-Road, thick shaded by auspicious attributes, (such as Sausílya[5])—the Averter of the glare of Mâyâ,[6]—exempt from sins of Rajóguna[7] and, by the Tâpatrayâs[8], unaffected.

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1. At the annihilation of this body in the case of Prapannas.
2. At the termination of प्रारब्धकर्म (a Karma already begun) in the case of Bhaktas.
3. Vishnu the sayer of the demon Madhu.
   Another meaning of verse (84) is--Free of all thorns on the way, the Path of firm belief in the Mercy of Madhu's Foe, leadeth one to the royal road leading into the city of Ayôdhya, unassailed by anybody,—Path cool with the beautiful shade which alleviates the glare of the Sun,--path free of all dust and heat.
4. Abode of Supreme Bliss. 5. Accessible disposition. 6. Illusion. 7. Passion.
8. आध्यात्मिकादि.

Sumati.—*Aryaputra*! Methinks that thy word that Jíva, replete with sins innumerable, shall from the ocean of misery be rescued, may but be a hope held forth like the toy offered to a crying child!

King.—My lady charming! thou believer in the Revelations! Follow not the lead of falsity. Art thou not Sumati? Hast thou ever heard of the fallibility of the Revelations, or that of the Lord's promise to protect His devotees? Here is convincing statement for thee.

85. Sumati! Oath upon Fate[1], oath upon thee, oath upon me; if only thou resign thy slumber and look with eyes wide awake, thou shalt thyself perceive the greatness of the Will of Demon Mura's Victor[2], so swift evinced in rescuing the loudly wailing Gajêndra[3] from agony,

1. Lot, or God's free-gift of Grace, or Will.
2. Vishnu.
3. The allusion here is to the Gajêndra Upâkhyâna in Sri Bhâgavata which briefly stated is as follows:—

Once the head of a herd of Elephants tormented

caught as he was warring, by the crocodile Ahamkâra[1]. Why, to champion the oppressed is a matter of course.

For :—

86. Be a refugee humble, or be he proud or be he culprit or non-default it matters not, for, he is eligible for protection, as far as possible. This is the great ethical canon, firmly established by the highly virtuous, such as Visvâmitra[2],

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by excessive thirst went to a pool of water to quench its thirst, when lo! an alligator caught hold of the foot of the elephant which, knowing of no other protector, appealed loudly to the Mercy of the First Cause of the universe (Âdimûlam) The Lord, loth to tarry a second longer, rode upon His vehicle Garutman and appeared at the scene of trouble. Fast sent He His Discus which cut in twain the head of the alligator; and the liberated elephant was no other than a great Gandharva or allegorically Jiva, liberated from the agonies of Samsâra.

cf नक्राक्रान्ते करीन्द्रे. ग्राहग्रस्ते गजेन्द्रे, etc.

1. The delusion that body and soul are identical.
2. A sage had to perform a sacrifice for which he required a human being as the victim.

the Dove[1], Sri Râma[2], King Raghu[3], the Dêvapatnís[4], the crane Nâlíjangha[5], Brihaspati[6] and several others.

Sumati.—*Aryaputra*! Even the great Prajâpati and others are worshipped by several votaries, whose ambition is Môksha. Such

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A king whom he entreated for this purpose would not part with his eldest son; similarly his wife would not part with her last son; the chance therefore fell to the lot of the middle son who was called Sûnassêpha. This latter as a last resort took refuge under Viṣvâmitra who eventually saved him.

1. Kapôtôpâkhyâna, (see Mahâbhârata.)
2. Kâkâsura was let off with his life by Sri Râma's Brahm-âstra, though the former offended at Sîta's breast. When all the worlds would not give him protection against Brahm-âstra, Râma spared his life by the mere fact of his falling at Râma's feet after vainly circuiting in all the worlds three.
3. See Raghuvamsa for the story.
4. Vedic story—"Devâ vai tvashṭâram" etc.
5. See Yâdavagiri-Mâhâtmya, 9th Adhyâya.
6. The story of Indra being saved by Brihaspati—See Bhâgavatam.

being the case, how is it that thou speakest of Srí's Lord alone as the granter of Môksha ?

King.—Oh my sharp-witted love! just think how exceptional forsooth is the greatness of Madhu's Victor !

87. Firm faith in the Supreme as the Root of all Beings from Brahmâ down to the worm, effecteth deliverance from Samsâra. But the numskull who, though aiming at Môksha, payeth worship to the innumerable lower divinities, is like him who hopeth to quench his thirst by dew-drops!

A thousand suns may be drawn in a picture but would they dispel a dot of darkness ?

88. The night of Prakriti, imposing aeonic nescientic sleep on Jíva, can vanish only by the blaze of the sun of Sankalpa[1] of our Lord, the Conqueror of Naraka.[2]

1. Divine Will.
2. Hell or the demon Naraka whom Lord Krishna killed, vide Srîbhâgavata—10th Skandha.

Sumati.—*Aryaputra* ! Ever doth the mind of the Devas and the sages waver as to the knowledge of the exact relationship between the soul and the Lord High. But thou fixest thy mind on Srí-Nârâyana alone. How?

King.—Queen mine ! This decision is dependent on the Upanishads, interpreted by (the key of) several Smritis, Purânas and Upabrihmanás.[1] The harmony subsisting between the Vêdas, the Brâhmanas and Nârâyana is well known.

89. The truth to be searched is Vishnu (*i.e.*, Nârâyana) alone. The authorities are the Vedas alone. The True-perceivers are the Sâtvic[2] Brâhmanas[3] alone. Thus judged are that these three do constitute a harmonious group. What use then of the other (lesser) deities who are but worms[4] by comparison ?

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1. Those which exegetise the matter briefly touched upon in the Śrutis.
2. Peace-preponderant.
3. The sacredotal class entrusted with the Vêdas and their teaching and practising.
4. In so far as their dependence on Srî Nârâyana is concerned.

Further:—

90. If a sage Vyâsa, the arranger of the Vêdas, after reconnoitering all sciences divine, and subjecting them to severe ratiocination, solemnly declared thrice in a council of sages—by upraising his hands—the truth arrived at by him;—with him then for our authority, which other than Srí Nârâyana can pose as the Great Truth[1] ?

The saying of the great sages is to the effect—"the way by which the great ones have gone is the best way."

91. Logic hath no finality : the Vêdas are found contentious ; the authorities of the Rishis are mutually conflicting. Why mention other paltry utterances ? Thus is verity hidden, like hidden is treasure in a cave. The wise man there-

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1. Paratatva.

90. cf. आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणस्सदा ॥
सत्यं सत्यं पुनस्सत्यमुद्धृत्य भुजमुच्यते ।
वेदशास्त्रात्परं नास्ति न दैवं केशवात्परम् ॥

fore would prefer the spiritual ways of the Great.

The great sages Vyâsa, Vâlmiki, Manu Brihaspati, Suka, Saunaka, and others confirm our view.

Let alone these several sages. Look at this one :—

92. Parâsara,[1]—the real perceiver of truth

1. Once during boyhood Parâsara, learning that his father had been consumed by a Râkshasa incited by Visvâmitra, wanted to perform a sacrifice to exterminate all the Râkshasas. Vasishṭa intervened and requested Parâsara to desist from his desire to kill other Râkshasas who were quite innocent in the matter of the death of his father and then Parâsara stopped his sacrifice. Hearing this glad tidings, sage Pulastya came to the scene and feeling glad that his descendants were saved from a tragical death, blessed our Parâsara with the boon that he alone would perceive the true God. Vasishṭa also blessed him that the boon of Pulastya should prove true. Parâsara has himself mentioned this in Vishṇupurâna. cf. प्रदिदेश भगवानशेषपुंसां हरिरपजन्मजरादिकां समृद्धिम् ॥ the colophon of the Vishṇu-purâṇa.

that pertaineth to the Supreme God, who prayeth for Moksha's eternal bliss, to come to all mankind,—bliss exempt from all pangs of birth, dotage and death,—himself supporteth our view, and this is quite enough.

Sumati.—*Aryaputra*? This statement of thine doth not admit of a further rejoinder. I beseech thee to present to Jiva, in a nut-shell, the quintessence of all the Vêdânta. He is in earnest to arrive at truth, but is now perplexed in Vedântic searchings demanding several substantial supports.

King.—Well conceived. I shall meet thy desire.

93. The Lord of Sri, whose Sankalpa is the main prop of the three kinds of conscients and non-conscients[1] and who is the only Prime Origin of the four Purushárthas[2], is the only resting place of all the cluster of the Srutis as the ocean is of all the rivers.

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1. The three kinds of conscients are— बद्धाः, मुक्ताः, नित्याः ।
   ,, ,, non-conscients are ,, प्रकृति, कालं, शुद्धसत्वम् ।
2. Four ends of life— धर्म, अर्थ, काम, मोक्ष

Further :—

94. Supreme is the spouse of Sri ; most beneficial is Bhakti or Prapatti towards Him. His blessed Sankalpa sucketh up the Samsâra-sea. In no time can a person overcome the Nescience-fiend through the Noblest Mantra, the Ashtâkshara[1], bequeathing the knowledge (therefor.)

My love ! That which cleareth the doubts of even dullards hath now been briefly stated.

95. But in this Kali-age, some perverts, under the tight cloak of Veda-Vâda[2] only seem to combat the apostates like Saugata,[3] by insincere language like that passed between brothers-in-law. Pity !

But these have been refuted threadbare by the best expounders of Vedânta.

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1. The Holy Mantra of 8 syllables.
2. Only ostensibly supporting the Vedic teachings but really following the teachings of Buddhists. Vâda = Argument.
3. A division amongst Buddhists.

For, savants adopt styles, terse and diffuse (as occasion demands).

Sumati.—Well said, my lord! For, my mind is perturbed by the fear whether the Upanishads would all end in misinterpretation by endless arguments of diverse sages, like cows driven and dragged hither and thither by thieves.

King.—Enough of thy doubts!

96. Sruti, followed by the several Smritis, such as that of Manu, etc, unquestionably accepted as authorities by eminent men, countenanceth not, even in dream, the Smritis of Kapila, etc, involving self—contradiction, but *that* Sruti, the authority *per se*, well fortified too by steady logic, deafeneth the uproar of sophistry

(*Behind the curtain.*)

97. Like Ugrasêna,[1] thrown into prison by the wicked Kamsa,[1] our Lord Jiva hath been

1. Ugrasena the maternal grand-father of Lord Krishna was the ruler of Madhura (North). He was deposed and imprisoned by his own son

cast in prison[1] by Mahâmôha, who knoweth not that this will bring about his own complete ruin. As by Krishna assisted by Balarâma,[2] Jîva will be liberated by the very renowned, merciful and all-benevolent king Vivêka and shall attain Môksha?

King.—(*Listening with joy.*)

Love mine! This is the heavenly oracle predicting the unfailing future, even like unto the Revelations of the Vêdas.

Sumati.—(*With joy*). *Aryaputra* ! Indeed this is the voice of the Immortals which can never turn false.

Kamsa labouring under the dread of an oracle, (during the bridal procession of his own sister Devaki,) that her 8th son shall kill him (Kamsa). Lord Krishna (the 8th son) in due time slew Kamsa in a duel, liberated Ugrasêna and reinstated him as the king of the Yâdavas.

1. Samsâra.

2. Brother of Lord Krishna. बलोत्तर—In the original also means Mighty Krishna.

King.—Love mine! Verily indeed! By thy co-operation, I fancy that the attainment of success is now within reach.

98. May the drop of desire to conquer the hosts of agnostics and apostates develop into the river of Madhusûdana's grace, watering well the Kalpaka tree of Perseverance, so much esteemed by savants, and fulfil my wish.

(*Again behind the curtain, drums beating.*)

Sumati.—(*With wonder*)—*Aryaputra*! Far off seemeth the event to celebrate the liberation of Jiva with the beat of drums, as also the occasion for our herds of elephants to be seized with frenzy for war. Hallo! but how then is it that the sky reverberateth with loud uproar, like the roar of clouds at the time of the great Cataclysm?

King.—Love mine! This is the drum beaten by the Immortals who hasten our preparation for victory. Now that we have

strengthened our own side, we must now strive to overthrow our enemy's side.

(*Thus saying both exeunt.*)

Finis Act I, termed Svapakshaprakâsa (Demonstration of one's own creed.)

AUM.

ÔM=(A-U-M)

SANKALPA-SÛRYÔDAYA

ACT II.

THEN ENTER SRADDHA[1] AND VICHARANA.[2]

Vicharana.—With thy brow bedewed with beads of sweat, thou seemest as flurried as the cow to see her calf.

1. Lovely are thy globules of sweat, resembling nectar from thy face-moon dripping, or in the lustrous Malli-blossom[3] blown dewing, or from the noble creeper of youth budding.

Sraddha.—My beloved companion! With a wish to prosecute (to a good end) what hath been undertaken by her husband (Vivêka), who is firmly planted in the one-pointed

1. Zeal. 2 Investigation. 3. Jasmine flower.

verdict of the Upanishads, and who hath taken the resolve to combat the opponents (thereof), Sumati the faithful, the blessed wife of Vivêka, hath, to symbolize the welfare (of the mission) sped to the hill of gems fringing the *woodland of pramada*,[1] bidding me cull a cluster of lotuses golden, worthy to lay at the lotus-feet of Srî's Spouse (Vishnu). She there sits, heart full of joy, and I shall speed to Gangâ as smiling with her freshes as Sarasvati, the swan in the lotus-face of the Lotus-born[2].

(*Gesturing fatigue of journey*).

2. When will the clear fair Mandâkini,[3] with banks on either side of its stream, fragrant with the odours of jasmine that creep up the Kalpaka-trees flourishing amidst cool ponds between, (when will this Mandâkini,) alas! wear away the sorrows which, by (souls) violently whirled in samsâric wheel,[4] are hard to bear?

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1. A Pleasure Garden where ladies of the harem sport.
2. The Demiurge, son of Vishṇu. 3. The Ganges.
4. *i.e.*, rebirths without number.

Vicharana.—(*Pointing in front*).

Here floweth in our vicinity the Gangâ. Thou shalt rest for a while, to ward off the Sun's heat,—as piercing as the poignant words of a villain,—in the jasmine bower grown on an islet in Gangâ that issueth flowing from the feet of Madhu's Conquerer (Vishnu) and rich with the odour of the honey of Kalpaka-blossoms, scattered by the gentle breeze as cool as the heart of the good, and then proceed.

3. In the self-same place—

The wind-tossed trees shower from their branch-tops flowers prodigally redolent,—flowers fit to deck the fillets circling the locks of the ladies of Mahêndra's court, reposing in the shade,—flowers reminding the shafts of the great archer Kâma, the betrayer of the coyness of women.

Sraddha.—Be it as it pleaseth thee, my friend!

(*Both sit down with ease.*)

Sraddha.—Lo! Vichâranâ! What brought thee to this place?

Vicharana.—My beloved friend ! Hear me.

Some apostates and agnostics, clever in establishing the doctrine of Buddha and Jina, have now been ordered by king Mahâmôha—irate at hearing the preparations of king Vivêka, assisted by his chief Vyavasâya,[1]—to perturb Jiva whose mind is now firmly fixed on Purushôttama's (Vishnu's) lotus-feet, by diverting it to some other object, just like a tiller leaving his plough and running after a jackal[2]. The rumour that these atheists surround the Jiva hath reached Sumati, our queen, who hath asked me to convey this news confidentially to the chief Vyavasâya, who is now closetted with the great king Vivêka. I have now set out to see this Vyavasâya.

Sraddha.—That the Perverts have joined hands with Mahâmôha in his enterprise is just like the asses' song in the ghost's marriage. But mind not. It is no difficult task at all

1. Industry or Effort.
2. हालिकजम्बुकदर्शनन्याय

for our great king to overthrow the doctrines of our opponents.

Vicharana.—Hallo ! Sraddhâ! How thinkest thou that the doctrines of several able apostates, pursuing the creed of Brihaspati[1] and others, could be subverted by a single person ?

Sraddha.—Thou shalt realise the truth of what I say, on the basis of the popular dictum that truth alone endureth and untruth betrayeth itself in time.

4. Quick can Vivéka overthrow the creeds of all Heretics like the rising Sun driving darkness dense, like the raging wild fire devouring the forest dry,—the forest of the Vindhya range,—like the mighty hurricane blowing off cotton mountains high.

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1. The School of Philosophy founded by Brihaspati the main doctrine of which is :—" Enjoy whilst thou livest, for it is but blank after death." " Eat and live to-day, let to-morrow take care of itself." &c. See *Paramata-bhanga* by Deṣika.

Therefore the attempt of Mahâmôha in collecting a host of Perverts to conquer Vivêka is no better than that of a stone-raft sought out for crossing the high seas.

Vicharana.—Dear friend ! Thy words have swift imparted courage to me, and my mis-givings have given way. I shall see my lady after speedily executing her commands.

Sraddha.—Hallo ! Vichârana ! Thy level-headedness, and friendship as well, have been demonstrated. I will now gather lotus blossoms, and thou wilt betake to the royal castle.

(*Both exeunt.*)

Interlude ends.

THEN ENTER KING AND VYAVASAYA.

King.—General mine ! This indeed is the best time for me to take stock of work done and of work remaining as regards Jîva journeying to the goal of Bliss,—Jîva

distracted by pursuits vain and bound by karmas severe, so many times over.

(Brooding for a while and sighing.)

5. In this perfect world, teeming mostly with ignoramuses, God's displeasure compelleth crafty men being born, to range themselves in hostile camps, to devise doctrines diverse, and by their inculcation to provoke wranglings many. In no way do these differ from the ravings of men gone daft.

Alas ! How shall true Vêdânta thrive in this world pestered by (such) doctrines distractingly diverse, causing confusion worse confounded ?

(*Looking at the sky.*)

Ah, thou vile Mahâmôha ! By rendering the worlds three bewildered what hath been or what will be thy gain ?

6. Where drugs life-giving have become scarce, noxious ones beteem the sea-girt earth.

To remove this pain, I shall resort to the Lord Almighty.

(*Gesturing recollection.*)

7. I adore the causeless and stainless splendour of Hayagriva, present as a pure mount crystal-made, depriving the agonies of the worlds three by His dazzle, nectar-like,—Hayagrîva whose neighing voice resembleth the Upanishads Eternal.

8. Further, may the neigh of Hayagrîva—the sum and sense and seat of Vedas, Sâma, Rig and Yajur,—of all obstacles the Remover,—the surging swell of the sea of self-knowledge—efface my inner ignorance, caused by the clamour of heretics, conceited, combative and carrying a roaring trade (of theirs.)

Senapati.—Ah. Great King! By valour over Mahâmôha, thy success is as sure as the unfailing noise of the Aranyakas[2] that compare only with Anaranyâ's[3] curse.

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1. The horse-faced form of Vishnu.
2. The main body of the Upanishads.
3. A king of the Ikshvâku race, an ancestor of Sri Rama, was forced to wage a battle with Râvaṇa when the former was quite unprepared and

9. Thou hast just[1] imparted Vedânta-knowledge to Jîva; all that remaineth now to be done is to remove his inattention[2].

King.—(*With joy.*) Genial soul. In all modesty hast thou rightly reminded me. With thee to aid, what yet remaineth to be done, I guess, hath already been done.

10. Let alone Sama, Dama and others, arrayed in hosts of hundreds and thousands, heroic enough to cripple Mahâmôha's gratuitous hate for me. Like unto Vishvaksêna[3], the all-devoted to Vishnu in the work of overthrowing Asuras, art thou (to me) the efficient tool to fell faiths, faithless.

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was eventually slain, and who before his death pronounced the following curse on Râvaṇa.

cf. Uttara Râmâyana.

उत्पत्स्यते कुले ह्यस्मिन्निक्ष्वाकूणां महात्मनाम् ।
रामो दाशरथिर्नाम यस्ते प्राणान्हरिष्यति ॥

1. The reference is that in the 1st Act the Vedânta knowledge has been imparted to Jîva.
2. In this act the subversion of other heterodox faiths is to be undertaken.
3. The Lord of Hosts under Vishnu.

Senapati.—My Lord! I am like thy weapons but a dependent of thine, for thy foes to be worsted.

11. Thy majesty, firm in combating thy opponents,—for thou art faultless of knowledge in diverse Sâstras thriving unfettered Logic etc., needest little help, an unrivalled warrior as thou art of high prowess. Such being the case, like but thy shadow, thee, I follow, filled as thou art with the flood of "food reflective[1]" in all thy acts which go to make, and keep and unmake (matters). Therefore either Sumati or myself cannot, like the fish separated from water, live[2] even for a moment apart from thee.

King.—(*Musing*).

12. General! Mark thee! Several creeds sophistic are current in this world as against reasoned argument, designed for stultifying

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1. i. e. Jñana=knowledge, Darsana=Vision, Prapti=Fruition.
2. cf. न च सीता त्वया हीना न चाहमपि राघव ।
मुहूर्त्तमपि जीवावो जलान्मत्स्याविवोधृतौ ॥ (Râmâyana.)

the wits of theAsuras etc. They are like darkness to be swept by the Sun.

These silly disputants, who indulge in diverse meaningless arguments—which differ not from the uproar of the great ocean churned by Madûsûdana's strong arms with the Mandara mount revolving—attempt to metamorphose even a Brihaspati[1] into a Vanaspati.[2] These Pervert-Elephants, eagerly raiding the plantain-grove —Path of Virtue, are surely fit to be overthrown by the most mighty Lion of Forceful Authority, which always hath a cautious beginning,—Lion which hath for its shining fangs, the founding of the Right Creed and the overthrow of the Wrong Creeds,—Lion, which hath for its claws sharp, the five kinds of Taraka[3] and which dwelleth in the forest of the Upanishads.

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1. The Preceptor of the Devas, 2. The forest deity, 3. The five are--(1) आत्माश्रय (2) अन्योन्याश्रय (3) चक्रकाश्रय (4) अनवस्था (5) अनिष्टप्रसङ्गरूप

Senapati.—My Lord! Indeed thou hast appointed Vâda[1] and Vêdânta Siddhânta[2] to overthrow the heretical creeds. The *coup de main* of that dialectic warfare is come nigh.

(Then enter Siddhânta[3] and Vâda[4] guised as Guru-preceptor-and disciple.)

Guru.—Live thou long! Adept of the highest truth and opposed to opponents as Hanumân to the Lanka-hosts, I judge that thou hast by agitation and clarification established Spiritual Science according to the maxim "planting the post."[5]

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1. Argument 2. The Vedântic apodictic.
3. Siddhânta is here Sri Râmânuja.
4. Vâda is here Sri Vêdânta Desika; Chronologically Sri Vêdânta Dêsika was not a contemporary of Sri Râmânuja but the faith founded by the latter was firmly established and amply improved by the former. Naturally enough the yearning to meet his preceptor was so dominant in the mind of our Sri Vêdânta Dêsika that the much-longed for meeting is arranged for dramaturgically in the discourse and criticism of other faiths that is found in the rest of this Act.
5. Sthûṇâ-nikhananyâya maxim: an analogy

Pupil.—13. (*With humility*) Divine sire! In the ascetic garb thou seemest a Dattâtreya[1] described by the great sages as having defended the Vedas,—Dattâtreya who was Vishnu Himself incarnate bearing the Tridanda[2], when inroads were made into them by Kânâdas,[3] Buddhas[4] and Pâshandâs[5].

Guru.—Long life to thee! These outcastes and perverts are in truth Asuras. I vanquish them, assuming the form of Vishnu.

Pupil.—Divine sire! Worship-worthy art thou, in thy form of Vishnu, with the reverence meet for Vishnu.

14. Now I adore thee, the wearer of the

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for establishing a truth on a firm basis, viz., a pillar inserted in loose soil and firmly planted therein by continued to and fro movement.

1. An incarnation of Vishnu as son of Atri.
2. The triple bamboo staff carried by the Vaishnava Sanyasins representing the subjugation of thought word and deed.
3. Followers of the Vaiśêshika doctrine which recognised 7 instead of 16 categories.
4. The followers of Buddhism.
5. See n. 5, p. 17.

holy thread and *ûrdhva-pundra*.[1] the bearer of the holy staff—Tridanda[2], the sum-total of the virtues of the worlds three, the protector of all refugees and the wearer of the ornamented sikhâ[3].

(*Thus saying prostrates.*)

Guru.—15. May thou live long! May thou establish the Vêdânta, and the heresies overthrow. May thou be esteemed by the pious and of vast bliss be thou receptacle.

(*Thus saying, hands a ring of Kusa grass symbolic of Divine Power.*)

Pupil.—(*Receives and wears it on the right hand after placing the same on the head*).

16. May the varied rivers of the great bliss of Brahmânubhava,[4] diversified with the emulating billows of ardour, numberless and ceaseless, descend on thee,—(rivers) easy of reach to Sages and Siddhas[5],—

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1. The Vaishnava vertical marks borne on the forehead.
2. See n. 2.—p. 98.
3. Tuft of hair grown on the head of an Ârya, the mark of a Vaidika.
4. The enjoyment of God.
5. Yogis.

(rivers) mingling with the milk and honey of Brahman's perfections *par excellence.*

Pupil.—(*With humility*) Methinks that all my hopes are practically realised through thy divine blessings which never prove futile. Divine sire! If I am fit to hear what I propose to ask thee, I pray it might be put into my ears.

Guru.—When a pupil, good and lowly, doth approach, what is there that cannot in its good time be imparted to him ?

Pupil.—Divine sire! Victory by logomachic methods is by great sages forbidden. For, they say that he who gloateth over such a victory over a Brâhmana shall be born a cursed[1] tree in the burning ground. How else are our disputants of the opposite side to be vanquished ?

Guru.—(*With favour*) Youth ! In right good spirit hast thou put me this question, but

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1. वादेन ब्राह्मणं जित्वा हृष्टो भवति यो द्विजः ।
श्मशाने जायते वृक्षः कङ्कगृध्रादिसेवितः ॥

bounds of duties bidden are surely determined by differences of caste, order, birth, race, clan, community, place, time etc. Therefore I desire to defeat these heretics through thee, as myself by my order is debarred from doing so, even as Visvâmitra did slay[1] the Râkshsas through Râma only. In this affair then,—

17. Able lad! Let Jalpa[2] along with Vitanda[3] be far from thee. Win thy opponents, inspired by well-established truth.

Or acting under my behests even like Srî Râghava plying Balâ and Atibalâ[4] under

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1. The allusion is to the Râkshasas, Subâhu Mârîcha and the Râkshasi Tâtakâ who all caused havoc to Visvâmitrâ's sacrifice. Sage Visvâmitra to avert this evil begged Dasaratha of Ramâ's help, who was just then in his teens. Râma accompanied Visvâmitra, killed Subâhu and Tâtakâ and made Mârîcha flee for life.
2. जल्पः=विजिगीषु कथा (Prattling with intent for victory.)
3. वितण्डा=स्वपक्षस्थापनहीना परपक्ष प्रतिक्षेपमात्र पर्यवसाना। (criticism.)
4. Two mantras taught by Visvâmitra to Râma for vanquishing enemies.

the tutelage of Visvâmitra, thou shalt conquer the apostates who abuse the Vêdas and the Almighty, even Jalpa[1] and Vitanda[2] pressed into service under my guidance, but as tests of Tatva[3], save when thou dost argue with virtuous souls.

Pupil.—(*With suppliant hands*) Thy divine commands I bear on my head, but how is it that this onerous work of capable debators is laid by thee—the world-teacher on my insignificant self ?

Guru.—Listen.

18. Several are my disciples in this world who grasp more than what is taught, and who are adepts in the tenets of diverse doctrines such as those of Buddhism etc, mutually conflicting, but none but thou whom I approve and whose clear wit streameth full and startling, art sought after by the opponents to take up the gauntlet.

Pupil.—Revered sire ! I note thy commands. No debate can proceed without some doc-

1. See n. 2, page 101. 2. See n. 3, page 101. 3. Truth.

trine agreed upon. Hence assign to me as thou willest.

Guru.—Charming child! When there is a difference of opinion among our own adherents, thou shalt stand by a Sâstra common to them, but when the difference is with rival thinkers, by the Vêdânta Siddhânta; even here, there are five or six high-class works dignified by brevity and glossary composed by us under the inspiration of Achâryas—Parâsara, Vyâsa, Suka, Saunaka, Bôdhâyana and others. Well-versed in these works, and heart set on them, thou shalt employ authorities and arguments that will carry convincing joy to the assembly.

Pupil.—So long as thou art vouchsafing to me, I shall not in the least err.

19. In a mind elevated in character by the grace of the Guru, what (truth) instinctively flasheth can vanish never. But when wrong interpretations are fabricated even by Rishis or others, they shall in no time pass into *limbo*.

Guru.—Lad ! Dreading the world-deluding sophistries (extant), I commend thee to close attention.

20. The fallacies established by ill-witted apostates and perverts, causing a momentary confusion even to (the intellect of) a council of adepts in (Vêdântic) debate,—only connoting nonsense, genetic of false developments—and as stony as the heart of women, excite much fear.

Pupil.—Divine sire! This dread concerning me can only arise from thy inordinate affection for me.

21. Breatheth there a man, desirous of wordy-war who dare challenge me to contest, whilst at thy hands I have received all knowledge, and whilst under thy commands, I am acting ?

Guru.—Pupil ! Beware of this as well.

Pupil.—May it please thy reverence to favour me with thy further will.

22. Our utterances, lighted up by the

grace of the Achâryas, delightful- made for instruction, convenient, the crowning jewel of Dame Sruti espoused of the Lord,—utterances terse[1] or elaborate[2], appealing to soft minds,[3] approvable to high minds[4]—compiled with due attention to importance,[5] —utterances which elucidate the Lord's[6] Song,—are fit to be believed in by the wise.

Pupil.—That thou shouldst so say is a superfluity, for thy works are forsooth the props of the Upanishads.

23. For, ye have lit the lamp of Srî Bhâshya, feeding it daily with the oil of your love,—the joy of the savants, in their hours of happiness,—lit up for the delectation of the postulants in the foul night of Samsára.

24. Though small the acquaintance, the Sástra thou hast ordained sufficeth to uproot atheism and appraise the Lord's

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1. Vêdânta-Dîpa.
2. Srî-Bhâshya.
3. Gadya-Traya.
4. Vêdânta-sâra.
5. Vêdârtha-sangraha.
6. Gîtâ-Bhâshya.

All by Râmânuja.

Grace. to drive darkness and enhance the joy[1] of God-knowledge,[2] to redeem from evil ways and to implant in The Way.

However owing to my vascilating disposition, I submit to thee a matter once remembered, but now escaping my memory.

Guru.—What may that be ?

Pupil.—25. Ordering that-wise and ordaining this-wise, how is one (God) rendered a well-wisher ?

Guru.—Humph ! How clever in proposing subtle questions !

Pupil.—How is redemption possible from sin, which is hard to surmount, on account of its attendant circumstances ?

Guru.—Thou hast now propounded another question more subtle still !

Pupil.—How is punishment inflictable on one freely permitted to err ?

Guru.—Considering *Karma* as the conditioning

1. Knowledge of God. 2. Verity (Tatva-jñâna).

cause and as destined to end, all these three-fold difficulties disappear.[1]

Pupil.—(With joy) How tersely recondite and dignified, and patent only to cultured minds, are thy good self's words ? I shall propound this same before the august assembly.

26. The High Pontiff's utterances rain the nectar of Môksha—(the nectareous flood) abrading the banks of the modern ill-witted,[2] quenching, medicine-like, the poisonous fire of false faiths[3] burning up

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1. The implication is: —*Re* question (1) God's well-wishes to jîvas are in no way affected as jîvas indulge in sins owing to the result of their past Karmas. *Re* question (2), the cause of even a learned man committing sin is due to his Karma. *Re* question (3), though it may be that the sins are the making of God, jîvas nevertheless indulge in sins owing to the force of their previous Karmas and as the result thereof get punished.
2. Reference to the out-Vedic creeds such as Buddhism and Jainism.
3. Reference to masked Vedântism such as Advaitism.

the soul,—the toilet-maids (*i.e.*, the utterances) who plait the top-knot[1] of Eternal Sarasvati's[2] tresses.

27. Other creeds, knit together by hundreds of jargon-words, conveying nonsense and eventuating in nothing but confusion, cannot be palatable to those that have tasted the High Yogi's[3] works. Can Siva accustomed to wear on his head the sacred Gangá, teeming with pearls and oysters, bear a slimy ditch infested with frogs?

Divine sire! Some near in this assembly whisper that thy creed hath but few adherents in this world where so many creeds obtain. I shall just deliver them a repartee (*looking around*)

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1. Reference to the closing or crowning parts of the Vedas *i.e.*, the Upanishads.
2. The Goddess of speech personifying the Veda itself.
3. Sri Râmânuja is referred to in this verse and the rest of the Act variously as यतिपुरंदर, यतीन्द्र, यतिराज, यतीश्वर, etc.,

Ha ! Pets of Devas ![1]

28. Hearts set on voluminous works composed by the wrong-witted, take the words of the Lord of Yatis[2] (Rámánuja) as light. But the Kaustubha[3] gem decorating the broad bosom of Murâri (Vishnu) certainly in the scales weigheth light as against a mountain !

29. Let the works of the Lord of Yatis which fix the sense of ancient Vedas, be lauded or cajoled, by those whose minds are warped by false faiths! What doth a salt-dealer know of the value of camphor, the essence and fragrance of which are so loudly lauded as to shiver the city (into pieces) ?

(*Listening*) What ! Sayest thou that our faith is but new ? (*clapping hands and laughing*)

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1. Goats—as brainless as goats.
2. Ascetics,
3. The ornament worn on the chest of Vishnu. The implication is that though Kaustubha is lighter than Kulâchala mountain, its superiority is unquestionable.

30. A thing is conceived by one as beyond dispute ; another by another similarly, both claiming adherents. No sane man can here say both are right. Hence when one party demolisheth the other, no finding and judgment are possible. Ergo, that (doctrine)—Old or New—is to be accepted which accordeth with Truth.[1]

Further :—

31. At its time all is new, after which. it is old. Hence old and new do not constitute the ground for good and bad.

Guru.—Enough with these stupid. Let those be attacked now who dispute the sense.

Pupil.—Holy sire ! Who, even in a dream, can fabricate flaws of sense in thy creed, exempt from all trace of fault ?

32. That vain person who imputeth fallacies of his own creed to thy creed harmonising with the Crest[2] of the course

1. That which is arrived at by viewing it from the right perspective.
2. Upanishads.

of Srutis, can be no better than a person who, flinging dirt with his own hands, but which falleth on his own person, wisheth to stain the sky therewith! Further.

By none can thy school be assailed. Vain ranters thus are these stupid opponents!

33. Let one close one's eyes, the Sun is not screened thereby; let one close one's ears firmly, the cuckoo into a crow is not transformed; let a lad whirl fast round, with him the Earth rotateth not; let him fight with his fist, the sky is not disturbed thereby.

Guru.—Lovely lad! Right well hast thou spoken. I am just on the look-out for a suitable president and an assembly for thee, who hath launched the capaign against all pugilistic heretics.

(Gestures meditation.)

King.—Generalissimo! Opportune 'tis now, for us also to join.

Senapati.—I fully agree with thy Majesty's resolve.

(*Both approach.*)

Pupil.—Divine sire! Close at hand is the President attended by his Generalissimo.

Guru.—(*Turning round and looking with joy and regard.*)

34. Anon, and in right time hath (*the Sun of*) Vivêka risen, attended by his sunshine, Vyavasáya; he will himself dispel the night of scepticism, weaned of all wisdom.

35. Yonder shineth the paragon of virtue, Vyavasáya, Vivêka's generalissimo standing there will all savants that espouse his school.

King.—(*With humility*) Here Vivêka with his generalissimo payeth his respects due to thy divinity.

Guru.—Great king! May thou be blest in every respect.

Further:—

36. The Sruti, though violated in various ways by Bauddhas[1] Kânâdas,[2] Naiyâyikas,[3] Jinas,[4] Kapilas,[5] Châryâkas,[6] and Gômukhavyâghras[7] shining in the (*ostensible*) coat of Vedic research, is, in this world, protected by thy (Vivêkâ's)[8] Saviour—the Almighty who incarnateth Himself in diverse ways, and doth thrive, coming out unscathed from the turmoil of perverts.

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1. See n. 4, p. 98.
2. One of the 6 principal systems of Hindu Philosophy founded by Kâṇâda.
3. A system of Hindu Philosophy founded by the sage Gautama.
4. Jaina.
5. The founder of the Sânkhya system of Philosophy.
6. A sophistical system of Philosophy founded by Brihaspati who propounded the grossest form of materialism.
7. Prachhanna Bauddhas *i.e.*, Believers in Vedas, only to appearance but really professing Buddhistic doctrines, as deceptive to appearance as one possessing the tame cow's face with the ferocity of a tiger hidden under it.
8. चिदचिदीश्वरतत्वविवेकः ।

King.—Holy sire! Thy mere look is fraught with all kinds of blessings for us; thy well-wishing (again) seemeth a superfluity.

Guru.—King! When I have been in dire need of a President, thou hast, by the swing of merit, appeared on the spot, attended by thy general. President majesty! Then bid this disciple of mine to perform the task on hand.

King.—I shall direct him as thou willest.

(*Turning to the pupil.*)

Sweet Brahman! Deeply devoted art thou to this all-knowing sage.

37. Methinks, this our Guru is no other than the Vedânta creed itself (incarnate) and thyself the debate, lord of disputants (incarnate.)

To this, *imprimis*, thy attention is to be bestowed.

Pupil.—Great King! Command.

King.—Peace to thee!

38. With humility, please good men; the ways of the wise, demonstrate; offenders of holy men, dread; the Trivarga-addict,[1] treat as straw; resting thy load in thy Lord Eternal,—All-forgiving Sri's Spouse,—adopt the habit of the Châtaka[2] bird, ever on cloud intent.

Senapati.—Holy youth! Understandest thou His Majesty's will?

Pupil.—Is there more to attend to?

King.—39. Learn the letters of the Upanishads, and avoid association of the aliens; serve as a rule sage-souls, and despise the averse[3] and the perverse.

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1. The three aims or ambitions of men, of lower sort *viz.*, Dharma, Artha and Kâma.
2. The cloud must rain before the Châtaka bird will drink. The God-aspirant likewise looks up to God alone for His drops of grace.
3. Avert from God and therefore averse to the Vedântins.

Guru.—Live thou long! listen attentively.

Pupil.—Great is thy grace!

King.—Pious youth!

40. By knocking down the misconstructions, strayed from authoritative paths, adversaries shall be expelled on the principle called Sthâlîpulâka[1]. Surely all the gold ingot is not rubbed on the touchstone to test its quality.

Pupil.—Aye! As willeth thy Majesty, will I summon these quidnuncs for verbal gymnastics.

(*A little louder*).

41. Here haileth Yatîndra—the hill-fount of the rivers of all knowledge,—Yatîndra, the tree assuaging the fatigue and refreshing those tired of ceaseless circling in Samsâra,—the rising sun to the night of illusion of the

1. Ascertaining by testing only a few grains in the pot, that the whole rice in the pot is boiled; hence using a test.

perverts, and the full-orbed Moon to the tides of the Vedic sea.

(*Inside the curtain.*)

42. Schooled well in the systems of Tarka,[1] Vyâkarana[2] and Mimâmsâ[3], and our manliness paraded in systems counter also, we declare boldly in this assembly that we care not our contesting foes—from Sêtu up to Himâlaya—a yarn, straw or chaff.

Senapati.—*Arya* ! Hearest thou the proud challenge of the opponents ?

Pupil.—(*With anger*) Enough of insolence!

43. On my head humbly bear I, the lotus-feet of the wise whose hearts are redolent with the lore of Yatirâja, but on the head of those[4] whose hearts are

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1. Logic.
2. Grammer.
3. One of the six chief systems of Hindu Philosophy.
4. Sânkhyas, Vaisêshikas, etc.

burning with faiths adverse. I plant my left foot[1].

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1. Sri Desika does not mean literally what he states here. It is a mannerism he adapts such as Sahadeva's similar assertion when in the great Râjasûya sacrifice his discretion to do the first honor to Lord Krishna in preference to all great kings, sages and elders assembled was questioned by Sisupâla. Read Mahâbhârata Sabhâparva thus:—

Asked by Sisupâla thus:—

"प्रष्टा वियोनिजो राजा प्रतिवक्ता नदीसुतः ।
प्रतिग्रहीता गोपालः प्रदाता च वियोनिजः ॥"

Sahadeva replied thus:—

"स पार्थिवानां सर्वेषां गुरुः कृष्णोऽपरो न हि ।
तस्मादभ्यर्चितोऽस्माभिः सर्वे संमन्तुमर्हथ ॥

यो वा न सहते कश्चिद्राज्ञां सबलवाहनः ।
क्षिप्रं युद्धाय निर्यातु तस्य मूर्ध्न्याहितं पदम् ॥"

* * *

ततो न व्याजहारैषां कश्चिद्बुद्धिमतां सताम् ।
मानिनां बलिनां राज्ञां मध्ये संदर्शिते पदे ॥

Similar instances lead one to think that one of the ancient ways to assert incontrovertible truths is by some such open taunt. All that is meant here therefore is that Sri Desika is

King.—Blessed sire! Timely is this *Arya's* bravado, like Hanumân's[1] breathing implicit devotion to the master.

Guru.—(*Aside*) What can be the motive of the king in giving prominence to this boast?

44. (*Aloud.*)—A hero in the system of Sruti and adept in ousting the adverse (thereto), may it be that the boast of such a Debater is not gloried?

Pupil.—(*Humbled and trembling*)—(*Aside*)

Alack! To efface[2] the sin of self-praise, unconscious, let me laud my masters and their teachings.

45. (*Aloud*) Here standeth triumphant our Apostolic lineage,—consoling,—proud of

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firmly convinced of the truth of Râmânuja Darsana and that he is equally convinced of the hollowness of the other Darsanas.

1. cf. न रावणसहस्रं मे युद्धे प्रतिबलं भवेत्

2. It is a belief among the pious that the mention of the Âcharyâ's name alone will wipe off the most heinous sins.

the pride of rivals quelled by the vibrating waves of Hayagrîva's[1] neigh, revelling in (our) heart-thrones,—lineage revealing the right way by the yarn-pile of other creeds being swept away by winds,[2] borne of the fluttering pennons[3] hoisted on the mansions of the quarters ten.

46. Had Srí Râmânuja not promulgated the ancient system of Philosophy, which saveth Dame Sruti from widowhood,[4] by still vouchsafing for her the embrace of her Lord,[5]—ridiculous would be Vyâsa[6], oblivious would be Vâlmîki[7], a toy would be Srí Suka[8], and vain indeed

1. The horse-faced Avatara of Vishnu.
2. The allusion is to Nyâya-Tatva, (of Nâthamuni) —Siddhi-traya (of Yâmuna), Srî-Bhâshya (of Râmânuja.)
3. Satadûshani, (of Desika) etc.
4. By refuting materialists who impute wrong meanings to the Sruti by denying the Godhead &c.
5. The Parabrahman.
6. The reputed author of the Mahâbhârata.
7. „ „ „ „ Râmâyaṇa.
8. „ „ „ „ Srî Bhâgavata.
the word Suka means a parrot as well.

the labours of the great Bôdhâyana[1].

King.—*(With delight.)* Who can not be won by this *Arya*, of such lasting love to his master ?

For :—

47. Of love unabating for his master, ever intent on his praise, and with care for his goods, house, etc., and conserving Tradition for use for the fit, this grateful, sinless (disciple), is sure to earn his treasure.

Pupil.—I hope to come out victorious only by the strength of our siddhânta. Thy majesty shall anon witness it.

48. The compositions[2] of Yatirâja are immune from contradictions : lovely by reason of being distilled from Bôdhâyana's work[3], and blazing with faultless arguments;

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1. The reputed author of Vṛitti-grantha on Brahma-sûtras.
2. Sri Bhâshya and other works.
3. Vṛitti-grantha.

by such incontrovertible annotations, they (compositions) serve to tap that nerve[1] (in man) that is suffused with full-blossomed knowledge.

Moreover:—

49. This, our Dispensation thinneth all darkness, by reason of its compatibility with Perception[2], its simplicity of Inference[3], and its imperilment of atheism[4] by (God's) knowability from Scriptures indefective. This (Dispensation) is

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1. Knowledge is here the light or the illumination or the spiritual virtue the soul possesses intrinsically, and which is effectually hidden in "earthen vessels." The physiological counterpart of this psychical fact is the nerve or nervous centre alluded to, or it may be taken as a symbol.
2. The reference is to Saugatas who deny the reality of the world.
3. The reference is to Vaiśêshikas who harp on arguing about the atomicity of atoms.
4. The reference is to Mimâmsakas who deny the Godhead.

demonstrative of Nâthamuni's[1] intuitions, promoted by many works as those by Yâmuna[1], and fostered so well by Yatîndra[1].

King.—What say ye now ?

(*Behind the curtain.*)

Great uproar by repeating "Tarka, etc. verse 42."

(*All listen.*)

Pupil.—(*Repeating verse 43 in his turn, stops half way and looks at the King.*)

King.—Repeat, repeat.

Pupil.—(*Repeats the rest.*)

King.—*Arya* ! I desire to have all doubts dissolved by thee,—the treasure of all knowledge, gained from thy master, by disputations held, with the learned men here congregated.

Pupil.—(*Proud and slighting*). Thy Majesty ! Listen intently.

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1. Founders of the Srî Vaishṇava-Siddhânta.

50. Kânâda's story, I have only too well studied, and those of Akshapâda have taught. With Pûrva Mimâmsa I am puffed. As to Sánkhya and Yôga, I have oft discoursed upon them. Ha ! Ha ! Is there thus (yet) an iota for me to reflect about those, wandering in the wilderness of several false systems shattered indeed by Yatîndra,—those blinded by the night of inner illusion ?

Besides :—

51. Whoso, in this last age (*Kali*), learneth this Yati-king's dialectic dissertations, disclosing the peculiar Visishtádvaita doctrine[1],—the day-break to the darkness of nescience before him, anon declineth the wrangling waves of Casuists,

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1. शरीरशरीरिभाव: = That the souls constitute the Infinite body of God. This doctrine is peculiar to Visishṭâdvaitism or qualified Monism and reconciles in the most satisfactory manner, so far ever attempted, of the true relation of Soul to God.

competing with each other to standardise their respective dogmas.

Guru.—Great king ! These pedantic perverts, who blow their own trumpets by their blatant tongues, are eager to throw the gauntlet.

52. On the analogy of a 'Dog-Hog fight[1]' these ravishers of Vêdânta-Siddhânta, lead the attack, in company. Let therefore thy General check them, so that they may each in turn argue with our pupil.

Pupil.—53. (*Smiling*) A pre-conceived notion that Perception and Revelation are weaker than Inference, taketh hold of these contestants. But of no avail is Reasoning (*i.e.*, inference) in arriving at Truth ; therefore mere Reasoning is of little practical utility

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1. A pack of dogs, though quarrelling with each other, yet band together, forgetting for the time being their own mutual malice and chase a hog. Even so are the followers of creeds other than Vedânta-Siddhânta, who, though mutually differring from each other, club together when opposing the creed of Vedânta-Siddhânta.

in this world. Mind not the sundries; some wicked men, with conceit brimming in their minds, desire to overthrow, alas! the virtuous with arguments unworthy to be pronounced in an assembly. The foremost[1] in this assembly and the foremost[2] in the army, shall hear this as well :—

54. Self-condemned standeth the mass of arguments adduced by these Casuists by their mental conflict with each other; their Sástras are refuted by the eternal Vedas. Now the contestants relying on mere bombastry, are no match for me, even if they bodily oppose me.

(*Smiling.*) Hallo! The blind lead the blind with the staff, and the lame carry the lame!! Even so are these perverts, whose wits are blinded by the darkness—Karma, and who are the trusted counsellors of Mahâmôha.

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1. Vivêka, the President (King.)

2. Vyavasâya, the General.

55. With their oratorical effusions matching rills but swelling sudden under pour of rain,—bristling with vulgar slang, —and resembling shingles rattling in the mouth,[1]—these (casuists) entice only numskulls who enthuse (over such effusions).

Ha ! ha! These satellites of Mahá-môha flattering these orations, bring to our mind the jackals, belauding asses' music.

King.—General ! Direct, for debate one after another, these individuals, small-witted in that they flout at the Vedánta, pregnant with sense.

Senapati.—I shall call to order these senselessly blatant men.

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1. *i.e.*, slurring and indistinct pronunciation ; or their arguments are as much not amenable to reason as the improbable tale that a person swallowed a rock, or as deceptive as a juggler feigning to eat stones—or it also may mean offering stones to the listener to eat, instead of food r fruit.

(*Turning round and looking.*)

Listen Oh non-Vedins and Veda-misinterpreters!

56. Stop now with your false jargon, dear only to the mean,—puffed up with mutual admiration but repugnant to the galaxy of savants. In troth see your methods lame before these truth-speaking lions of good men!

Pupil.—Blessed sire! Cast thy looks this way.

57. These men embrace corrupt dialects such as the Mahárâshtrá, Mágadhi, Saurasêni, Láti, Gàudi, etc., which Buddha, Jina, and others, have passed off as Scriptures,—dialects that are the laughing-stock (of the Samskritists.)

I also, nevertheless, versed in all these dialects, shall win these disputants by their own weapons; so goeth the saying, that 'devils must be met by devils' *patois.*'

Guru.—Help thyself to language divine (*i.e.*, Samskrita) or non-divine *i.e.*, Prákritic but

the divine would appear to be all-agreeable, for it seemeth to be so to the king, in all likelihood.

King.—Sire divine! Mightily bold is this eminent personage, the object of thy grace.

Senapati.—What wonder!

58. Here stand (arrayed in glory) these Agastyas,[1] who have drained dry the ocean-streams of these boasting casuists, captured by the demons of vain debate,—Agastyas, ripe with the voice of wisdom, by sitting at the feet of the king of ascetics(=Rámánuja).

59. The great tumult uprising from the mutually-contending and dry-discoursing elephant-army of these wranglers bursting with boast, and violating with vain talk the ways of the Veda, ceaseth, the

1. The implication is that savants versed in Râmânuja's lore will put an end to the notoriety of the followers of rival creeds even as quickly as Agastya dried up the ocean by one sip of his.

moment Yatîndra's blessed word is uttered, albeit casually.

Pupil.—Acting as I do in the presence of the president (king) and the commander-in-chief, and armoured as I am firmly by the grace-filled eyes of my teacher, what fear is there in this wordy-war?

Now:—

60. Brilliant from my birth reigneth my intellect, and purposive. So it is by virtue of my Pontiff (=Râmânuja),—the axe to the dreadful world-evil. Even the God-ordained great illusion-night can never bring sleep on me, drunk as I am in the nectar-drug, drawn from his (Pontiff's) milk-sea like sermons[1].

Besides:—

Unrivalled, have we all these days passed among the disputants, filling the royal courts of the countries, Tundira, Chôla, Pândya, Kêrala, Karnâta, Nepâla,

1. Śri Bhāshya &c.

Mâlava, Gauda, Lâta, etc., and never were there brow-beaten. Walking as we do, in the kingly ways of the Vedas, and keeping as we do the company of good men, we are happy.

But why so contentious ?

For:—

61. Let alone the fact that Sri Râmânuja's followers have a spotless wisdom from their very birth. Let alone again the fact of his eternal works being by nature supreme, sportive and savoury. Who shall even dare to lift his eyes before my debate, conducted with a weapon-to-weapon vehemence, in the war of words ?

Senapati.—Indeed !

62. What is achieved through the Achârya's single eye of grace or his two physical eyes cannot be achieved by the Three-eyed,[1] the Eight-eyed,[2] or even the Thousand-eyed.[3]

63. No other deem we our Deity, equal

1. Rudra. 2. Prajâpati. 3. Indra.

or high, than our Achârya whose tongue-tip is bright, throne-made as it is by the Horse-faced[1], not even the Deity Nârâyana Himself, who,—His pristine glory unaffected—putteth on the Achârya's garb[2], to uplift souls, sunk in the sea of Samsâra.

Guru.—Great king! By polite speech alone, hath thy General managed these leading debaters of other creeds. Let them now range themselves (before us) one after another.

(*Looking at the pupil.*)

Listen, lad! the first to be is the exposition of the creed of the Sânkhyas, approximating to the Vêdânta.

64. These adepts of the Sânkhya creed, viz. Kapila, Asuri, Panchasikha, etc. discriminating Matter and Soul, treat not of God. Sin-smitten (sure) are their minds.

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1. See n. 1, p. 120.
2. cf. साक्षान्नारायणो देवः कृत्वा मर्त्यमयीं तनुम् ।
मग्नानुद्धरते लोकान्कारुण्याच्चास्त्रपाणिना ॥

Pupil.—(*Aside.*) In the contest about to open, I must first enlist the sympathy of this audience.

65. (*Aloud.*) Deign to me, I beseech, oh! ye, who are bees in the lotus-feet of Murabhit[1], tapping therein the honey of Peace! (deign to me) that I may heartily regale your ears with the honey (of words.)

(*Turning to the Preceptor, bowing, and hands clasped*):—

Sire divine! By thy command, let me refute these Sânkhyas.

66. Materially influenced, if ye (Sânkhyas) only admit Matter and Soul, how hath God—the Crest-jewel[2] of Srutis by the hundred—offended? If by severe sophistry, the Lord (God) hath been ejected, let other swindlers[3] swindle ye of your faith!

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1. Vishnu.
2. प्रधानक्षेत्रपति
3. Chârvâkas and Nihilists who are still more

Senapati.—My lord !

67. These Sânkhyas, of their obstinacy bereft, by this Arya's arguments, now categorise[1] this Lord of the Cosmos (God) as the twenty-fifth, as the twenty-sixth, as the twenty-seventh.

King.—Holy sire ! If these Sânkhyas have been won over to the With-God doctrine, grant them pardon and range them with the Vedântins.

Guru.—Stop, great king ! For, these Sânkhyas, though God-recognising, do yet generally grant a God of limited power, as understood by the Yôga philosophy. Hence direct this Vedântin to confute them (on this score.)

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argumentative, deny the existence of Matter and Soul.

1. For details of categories, vide n. 1, p. 2.
Some count God as the 25th Category. Others count Soul as the 25th Category and God as the 26th Category. Yet others count Time as the 26th Category and God as the 27th Category.

King.—He is already directed, sire! by thy command.

Pupil.—68. These Sânkhyas, read in the perverted doctrines comprised under Yôga, prate that God's sovereignty is but reflection. The fit rejoinder to these also is the Vedic creed which recogniseth for the Godhead, the attributes of knowledge, power, strength, etc.[1]

Senapati.—69. Lord! These poor adherents of Sânkhya, now chastened, may be dismissed. Let now the Arya be set to the refutation of the Kánâda doctrines.

King.—He has already been so set to it (by our Guru) in the manner how best to overcome those who range themselves against Vedânta.

Pupil.—Great king! I shall do according to thy will.

70. By conceptions such as the creation

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1. स्वाभाविकी ज्ञानबलक्रिया च । and such other Srutis proclaiming the Godhead.

of "non-being" (or non-ens), and by controversions of the methods[1] of the Veda, the notoriety obtained for the School of Kânâda, by an Ulûka[2] setting up a teaching, hath now passed off into mere memory[3].

Guru.—(*Eyeing with regards.*)

Pupil.—(*As if laughing*):—But let (our) king mind this, the yet more strange!

King.—What may that be?

Pupil.—These followers of the Kánáda School postulate Môksha (liberation) as a stony condition, *per contra* to Divine Likeness. In that case, glory be to Kumbhakarna, and his curse[4] prove a blessing.

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1. कथममतस्मज्जायेत and such other Srutis proclaiming the Godhead.
2. Some say that Rudra taught the Vaiseshika-Sâstra to the Kânâdas, assuming the form of an owl. Ulûka is also the name of the sage of the Kânâda School.
3. प्रसङ्गमात्रशेषितोऽभूत्।
4. The curse referred to is the boon granted to

King.—Forsooth right !

Senapati.—Lord !

71. These Semi-Bauddhas (Kánadas etc.) have been brow-beaten by (our) Arya. Next have to be beaten these full (-fledged) Bauddhas who vituperate the Vedas.

King.—(*With doubt.*) Arya ! Art thou prepared to subdue these Bauddhas, adepts as they are in juggling arguments ?

Pupil.—(*A bit out of temper.*) King ! Acting under thy will as I do, all these combatants put together may fail before my single self.

Thus :—

72. The dull Vaibhâshikas[1] boast that the cosmos is momentary ; the Sautrántikas[1] infer the objective universe to be but modifications of the mind ; the Yogáchárás[1] aver this same cosmos as unreal ; and the rest (the Mádhyamikas[1],)

Kumbhakarna, Râvana's brother, that he should enjoy eternal sleep.

1. Different theorists of the Saugata (Buddhist) System of Philosophy.

assert that all is unreal (even mind). Hence, their mutually-conflicting theories, self-condemned, stand before me, these (doctrinaires), denuded of their boast.

Again :—

73. Stupid these, Dingnága[1], etc., bidding for tusk-to-tusk (kind of) fight! But attend, your school-methods utterly collapse; for the Bauddhas fail in either case, whether, knowing what is to be taught, they venture on expositions, or unknowing—(i. e. in both cases, their argument for momentary doctrine fails[2]).

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1. Founder of the Saugata-creed. There is also an implication in this thinker possessing the strength of the elephants, supporting the directions ten of the Earth.

2. The meaning is this:—If the present moment vanishes giving place to the next moment, then the teaching of the present moment vanishes, and it is useless; again if the present moment is existent, and the future or the next moment is non-existent, the teaching also becomes non-existent. Hence, as in either case, if the teaching is to

Hence ours is the victory,—let trumpets be beaten !

Senapati.—*(Applauding).* Lord! Hearing this Arya's tersely sublime and irresistible harangue, cordially appealing to the assembly, the vile Saugatas have fled in every direction, but Mádhyamika alone—the leader of the van of the Bauddhas—disregardeth the accusation with temerity, parading his pedantry. He must in particular be uprooted for his bombasts thus :—

74. Let the Vaibháshika's oration enjoy peace ; to the Sautrantikas, well-wishings ; let the Yôgáchára's leave their means of proof ; let alone the adherents of Sankara &c. who only follow[1] them (Yôgácharas). But here emergeth this Mádhyamika, bursting with his ability to make and unmake theories of non-entity, the upholder of the monistic doctrine of negation, hard to

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persist, the momentary doctrine must be abandoned.

1. Accepting Yôgâchâra's doctrine :—विज्ञानमात्रमेव सत् अन्यत्सर्वमसदिति ।

win by unsophisticated arguments. He attempteth victory.

King.—Arya! This disputatious Pandit-churl, the scholastic of 'total illusion' and advocate of 'negation,' should himself be relegated to negation[1].

Guru.—Lad! Ponder over this matter deliberately.

Pupil.—Why such deep deliberation? He argueth for himself eternal silence, by reckless arguments, akin to those, a son would employ for the barrenness of his mother.

Further:—

75. This wrangler (Mádhyamika[2]) standeth

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1. Anything that is unreal cannot be perceived or known by the sense, just as a man cannot say that his mother is a barren woman, for the very idea of barrenness connotes the fact of being sonless. Similarly the very idea of perception or knowledge implies the existence of a real object. To say that unreality alone is real is a contradiction of words.

2. Who form only a sub-sect of Yógáchára and who hold:—विज्ञानमेव सत् ।

self-condemned, inasmuchas his own wit is unwitted by the arrows of his own self-contradicting arguments, opposing each other, and breaking down. There seemeth no occasion therefore to advance any more (on our part), for as much as that would be to club-beat one already beaten.

(*Behind the curtain*), (*A cry*) :—

Devils! Devils!!

Senapati.—Not so, not so. These are Digambaras with the mingled[1] (feelings of) joy and sorrow at the overthrow of the Saugata creed, and vetoers of the evidences of Perception and Inference. So do they dupe others.

76. Dirt-smearing folk[2] these, and pea-

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1. Digambaras. (a sect of theJainas).
सतां क्षणिकत्वनिरासेन सन्तोषः
परमाणुकारणत्वनिरासेन विषादः

2. Dirty because they are afraid of taking a clean bath, lest they may hurt the vermin in the dirt of the body.

cock-feather-flourishers to beguile the unwary. Ashamed are they at their own odd doctrine of Sapta-bhangi[1], long ago exploded.

Let this Arya be set to controvert these.

King.—77. Where is controverting needed when by their own admission they affirm negation and negate affirmation?

(*Turning to the Guru.*) Holy sire! These Philosophers who indulge in several tricks such as Sun-stopping, Rock-splitting, Doll-speaking, etc, shall be vanquished through thy grace alone.

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1. स्यादस्ति, (*a*) स्यान्नास्ति, (*b*) स्यादस्ति च नास्ति च. (*c*) स्यादवक्तव्यं (*d*) स्यादस्ति चावक्तव्यं च (*e*) स्यान्नास्ति चावक्तव्यं च, (*f*) स्यादस्ति च नास्ति चावक्तव्यं च ॥ (*g*)

(*a*) If so it is. (*b*) If so it is not. (*c*) If so it is and it is not. (*d*) If so it cannot be described (*e*) If it is so it cannot be described (*f*) If it is not so it cannot be described. (*g*) If so and if it is not so it cannot be described

Guru.—Great king ! To such mischief-makers the king alone must assign punishment.

Pupil.—(*Smiling.*)

78. Rules of eating proper and improper (food) and canons of logic for defence of own, and accusation of other's, doctrines, they have abjured ; and they know not their own defeat. As for punishment, the gods themselves,—angered by their denunciation of the Vedas—have inflicted punishment in the shape of (their resorting to the habit of painfully) pulling the hairs of the head[1].

Further punishment dependeth on thy majesty and the Guru.

King.—Ah general ! To sight them paineth. May they pass beyond my vision !

Senapati.—Lord ! Blinded by thy glory-sun, they, like owls, hide themselves in hill

1. The reference is to the prevalent custom of Jains refraining from shaving lest they should hurt the lice. Hence they pluck the hair, repeating, Jina, Jina !

and sea-side caverns, the abodes of the aborigines.

King.—Who are these men again,—bearing un-vedic marks (on their persons) resembling the Kshapanakas (=Jains), engaged in severe austerities passing for eremites, and imitating the practices of the Pramatha-hosts[1]—who oppose the Vedas ?

Guru.—Like stray-cattle stealing into the rice-fields of Vêdic-Dharma, these must be driven to a distance.

Pupil.—They, themselves, will stay far off.

For :—

79. Now that the turbulent professors of the doctrines of Kapila, Kánáda, Buddha, and the Hair-puller (Jina), have been befooled, these followers of the doctrines of Pasupati[2], designed by him to delude the offenders of Gautama, shall follow suite.

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1. Goblins attending on Rudra.

2. Rudra. On an occasion of great famine which

Senapati.—Lord! These (Pâsupatas) like the Digambaras (Jains) resent our Arya's words, and in order to encourage belief in their creed, resort to such strategems, as the producing of rain out of season (&c.)

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lasted for 12 years, sage Gautama's hermitage was the only rain-fed area. All other sages found resort here to shelter themselves from famine. For a long time, the refugees enjoyed the hospitality of Gautama and he would not permit them to depart. Thereupon one set of these guests who wanted to return to their own hermitages, contrived a plan to get out of the place by creating a false cow which devastated Gautama's crops. Gautama enraged, burnt the cow by his mere look and the guests left Gautama's hermitage on the pretext that they could not stay with a cow-killer. Gautama came to know the true state of affairs through his ज्ञानचक्षुस् (eye of wisdom) and cursed them to be ज्ञानशून्याः thus:—

त्रिपुण्ड्रधारिणो यूयं भस्मोद्धूलनतत्पराः ।
भविष्यथ त्रयीबाह्या मिथ्याज्ञानप्रलापिनः ॥

Thus cursed, they invented a new faith called Pâsupata-Tantra whose teachings are antagonistic to the Vedas.

(*Behind the curtain*) (*A voice*) :—

"Run, run".

King.—*Looks round, exclaiming* What? what?

General.—Unnatural this! for, (surely) :—

80. There loom the serried clouds. Can they be the brush for eye-collyriuming? Can they be the (stage-) curtain before the Lightning-actresses? Can they be the Yamunâ to the celestial Gangâ[1], or are they the Tamâla grove fringing the shore of Ocean-sky, or are they the (dark) tresses of the Rain-damsels, or again may they not be the (dark) musk-mark (on the forehead) of the East-maid? Nay, are they not again like the flowing floods proud-bubbling from the ichor of the Cupid-Elephant[2]?

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1. Gangâ is white, and Yamunâ is dark. Clouds being dark are said to be like Yamunâ.

2 Thus did the spectators of the magic clouds invented by the Pâsupatas figure to themselves those clouds in various similies.

Further :—

81. There issue from the bosom of these clouds, zephyrs—the offspring of winds, bearing the aroma of ambrosial honey freely flowing from the wildly-blossoming buds of Nipa-woods[1],—zephyrs so much relished by elephant-herds and wafting fragrance, fuming from rain-soaked earth.

(*All look flurried and wondering.*)

King.—Holy sire ! How (then) to counteract this (illusion) ?

Guru.—No effort on our part is needed !

For :—

82. Here is He, the Sun[2] to Kaitabha-darkness,
(He) the Gust[3] driving the Madhu-dust,

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1. Kadamba or a species of Asôka.
2. Vishṇu is compared to the Sun and his uprooting Kaiṭabha (the Demon) is compared to the sun's dispelling darkness.
3. Vishnu is compared to the gust and his slaying

(He) the Cleaver[1] of the Hiranya-hill,

(He) the Feller[2] of the Kâlanemi-tree,—in short

(He) the Gulper of the Samsâra-Sea,

How then can feats of illusion not eradicated be?

(*Joying and Wondering*). Anon all the quarters and sub-quarters of space clear up!

Guru.—What all not shall clear up, when the Holy, the Lover of votaries, deigneth?

King.—Venerable sire! These are versed in the Sâtvata[3]-sâstra and seem to be at

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demon Madhu is compared to a gust of wind driving away dust.

1. Demon Hiranya is spoken of as a hill and Vishnu's killing him is spoken of as cleaving it. (The incarnation of Nrisimha, Man-lion, is referred to here.)

2. Demon Kâlanemi is compared to a tree and Vishnu's destroying him is referred to as felling.

3. Pâncharâtra Tantra, containing the direct oracles

one with the followers of Vêdânta-siddhânta ; they have turned their minds away from the study of diverse trifling Vidyâs and pure both within and without, like Svêtadvîpa[1]-residents, are blest, walking the way of the Upanishad-wise.

Further :—

83. Deeply devoted to the Lord Supreme, these (versed in the Sâtvata-Tantra) have severed (their connection) from others, with hearts content with worship of the Lord, (of the description) Abhigamana[2], Upâdânâ[3], etc. Though the Deva-hosts prostrate to them, they, esteeming[4] each other, owing to their clear perception of the

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of God. (Vide *Pâñcharâtras* by Gôvindâchârya in J. R. A. S. 1911.)

1. White Island, chronicled to be in the centre of the Milky Sea.
2. Morning worship.
3. Collection of materials for worship.
4. cf. Taittirîyâ Upanishad :—यस्त्वैवं ब्राह्मणो विद्वात् तस्य देवा असन्वशे, सर्वस्मै देवा बलिमावहन्ति ।

Lord's glory, put down the puff of pride (which may on that account obsess them.)

So then, is there anything in their system to rebut?

Guru.—(*Shaking his head and shutting*[1] *his ears.*) Nothing, nothing; (for):—

84. Neither conflict nor objection riseth, when the Vedâs and the Sâtvata are compared. But for judges it is meet to dispel doubts that Skeptics may entertain,—such (doubts) occurring between (parts of) Vedâs themselves.

Pupil.—I shall dispel it. Wiseacres find fault, in some respects, with God-revealed Pâncharâtras, as with other Tantras.[2] Listen:—

85. May the Pâncharâtra-word, incorporated with the Krita[3] (age)-famed Vedas,—

1. Shutting ears is a Hindu habit, meaning something untoward heard, or to be heard, or something inauspicious to ward off.
2. Such as that of the Pâşupata.
3. This age is noted for the Supreme authority of the Vedas. Witness the verse quoted by

the creed espoused by men like ourselves, past-masters in spotless logic,—(the word) irradiated by rays streaming from the crest-gems of Garutmân's pendants,[1] (when) as adept in Vedic essence, nodding[2] his head, —(may this word) made authoritative by impartial souls (like Vyâsa,[3]) glory forth.

As authoritative is the Sâtvata (Pâncharâtra) established by the Holy Vyâsa—Nârâyana (Incarnate),—(Vyâsa) deeply learnt in all the Vedas,—(Vyâsa) who dispelled all the inner darkness of the worlds

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Sri Pûrnapragña in his Atharvaṇôpanishad Bhâshya:— पञ्चरात्रमृगाद्याश्च सर्वमेकं पुराऽभवत् ।
मूलवेद इति ख्याख्या काले कृतयुगे तदा ।
Also एको वेदः कृते ह्यासीत् ।

1. Serpents named Padma and Mahâpadma. worn by Garuda as pendants.
2. This is with reference to Vihagêsvara (=Garutmân)-Sambita of the Pâncharâtras, listened to by nodding, when taught by the Guru.
3. This is with reference to Vedânta-Sûtras by Vyâsa, such as Utpattyasambhavât etc. [II. 2. 8.]

by the moon-light of the Mahâbhârata-Moon. born out of the Vedic sea, churned[1] by his wisdom.

86. The Omniscient Himself (Nârâyana) created this spotless Tantra, as salvation for us, slaves,—Nârâyana of the (Holy) feet guarding the hundreds of the Vêda. And Pârâsarya,[2] the sage, promulgated it by asserting that it is blessed, holy, and salutary.[3]

Senapati.—Lord ! Like another Vyâsa, hath he (the Pupil) established the Pâncharâtra-Tantra.

King.—Holy sire ! Are these followers of Prabhâkara and Kumârila also to be defeated by thine disciple?

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1. Churning of the sea in the Fish-Avatâra, when the Moon was born, is here the allusion from which the metaphor is taken.
2. The son of Parâsara = Vyâsa.
3. Refering to इदं श्रेयं इदं पुण्यमिदं हितमनुत्तमम् । and other verses in the Nârâyaniya of the Môksha-Dharma in Sânti Parva of the Mahâbhârata.

Guru. —Great king ! As defenders of the Vedas but deserters of the Vedánta, they deserve to be extolled as well as condemned.

Pupil.—(*Jeeringly*).

87. Devoid of all defects as the Vedántas are, how in this assembly, can these follow the headless trunk, the Pûrvamimámsa[1] ?

This indeed is the decision of the spiritual scientists, the vanguard of all the Vaidika-societies ; viz., that Vishnu-votaries abstain, as from sin, from Kámya[2] Dharmas, and deeply engage in Nitya[3] and Naimittikas.[4] Hence, savants (like Bôdáyana) postulate that Karma and Brahma (or Jnána) Mimámsas constitute together but one Science.

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1. *Púrva* and *Uttara* Mîmâmsas, or the *Karma* and *Jñána* Kândas, constitute one Science. Hence the former without the latter is a headless trunk and hence lifeless. *Vedânta* is therefore Śruti-Śiras or the *Head* of the Vedas.
2. Duties performed with some motive or reward other than the attainment of beatitude.
3. Perpetual duties.
4. Periodical duties.

King.—(*Pleased*) Holy sire!

By his exposition, faithful to teaching and congenial, hath thy disciple proved his creed of wisdom and disproved that of the others,—as if firmly founding[1] a pillar, and hath thus relieved himself of all Vedánta-concern. But wedded to the Vedic coat, and yet weaned not from alien ways, as these (Kumárilas etc.) are, what is the retort for them?

Guru.—(*Smiling.*)

88. By cruel fate, have these missed the Vedic path; replete with ridicule are their utterances, their zest for them appealing only to their wives. How then can this earth brook their boast?

Pupil.—Great king! By the routing of the aliens (Bauddhas etc.) alone, have these (Kumárilas etc.) been uprooted.

Thus then:—

89. Installed as Yatipati[2] is on the holy

1. See n. 5, p. 97. 2. Râmânuja.

Vedic dais, in this world the Táthágata[1] -sayings slid away; the Kápili[2] method sank somewhere; the Kánádá[3]-talk dissolved; the Druhina[4]-and Hara[5]-expositions lost all dignity; the Kaumárila[6]-word famished; the Guru[7]-creed thrown far out by its own burden. Where then is alarm from Sankara and others[8]?

Or :—

I shall combat these (Sánkarites) who delude people with ideas of fulfilled fruition (such as Môksha) by an epidemic of inconceivable ambiguities[9], born of a seething turmoil of superficial imagination.

(*Clapping hands and laughing.*)

90. Influenced by nescience, these (Máyá-

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1. Bauddha. 2. Kapila (Sage.)
3. Followers of Kânâda doctrine.
4. Yôga. 5. Pâṣupata.
6. Also called Bhaṭṭa briefly. 7. Prabhâkara.
8. Yâdava and Bhâskara are also implied here.
9. Dogmas postulating nescience to Jîva अविद्याजीवादिकल्पना

vádin's[1]) assert this cosmos to be categorised under what is not *I*[2] (*i. e.*, subjective), and what is not *this*[3] (*i.e.*, objective) This attempt seemeth a fairy castle built in the void. By such plausible but conflicting and out-Vindhyaic[4] sort of hard gibberish, these deserve to be counted amongst the toadies fawning on a king, begot of a barren dame.

Moreover:—

91. Let sane men judge this, that by these self-same twaddlers of universal negation hath from the first been admitted that an object, full of holy, and reft of unholy, excellences (=God alone) is worship-worthy. Based thus then, as truth is,

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1. Philosophers who argue, assuming the existence of Mâyâ.
2. *i.e.*, Noumenal Cosmos.
3. *i.e.*, Phenomenal Cosmos.
   The cosmos is reduced to what is neither subjective nor objective. Hence the reduction is into Brahman as they think; but it becomes Non-entity.
4. Far surpassing the hardness of Vindhya-Rock

the vain contest conflicting with perceptive and other proofs for the Attributeless (Brahman tantamount to negation) becometh untenable.

Hence, it is meet that Lakshmanáchárya[1] should incarnate in order to overthrow those Samànàdhikarana[2]-rivals, of the Máya[3] school, championed by a world-imposing Sankara, Meghanáda[4]-like,—those doers of dark deeds[5], perpetually

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Double meaning in 1 to 5:—

1. Lakshmana as Râmânuja (=Râma's brother) as against Indrajit, and Lakshmana=(Râmânuja) as against the Illusionist Sankara etc.
2. Samânâdhikaraṇa=Equal and unequal battle in one case; one substance by many attributes, in the other.
3. Jugglery or sorcery in one case; Illusion doctrine in the other.
4. Indrajit (Son of Râvaṇa.); Mêghanâda (=thunder-voiced);
5. Deeds under cover of darkness in one case; nefarious deeds in the other.

spotted natures, the Brahma-Mimâmsins[1] after (the pattern of) Kali.

The Nitya-mukta theory[2] of those who can only compare with the monistic Paundraka[3] deserve but eternal silence.

Forsooth :—

92. The man who essayeth to invent a (new or) non-existent Mukti for an ever-Mukta characterless essence (Soul or Brahman) may as well attempt to invent a new taste for the honey of a dream-flower.

Judge (then) this *Subhagâ-bhikshuka*[4]

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1. Double meaning :—Brâhmana posts in one case ; misinterpretation of Brahma-Sûtras in the other.
2. For the monists who assert identity with Brahman, there is no liberation at all, for it is ever-existent.
3. An Asura named Paundraka, pretending identification with Krishna, imitated him. The pretender was eventually killed by Krishna.
4. सुभगाभिक्षुकन्याय—The maxim referred to here is the attitude of that mother-in-law, who, not approving of her daughter-in-law's refusal of

method of these Râhu-mimâmsakas[1], kin to Râkshasas. For, having themselves discarded Vedânta, they traduce others (aliens), while vilifying themselves (so-called) Vedântins.

Verily do we blush to try conclusions with these silly-talking folk, and feel as the person, who, when advising a dolt to have no "Stage-fright" (Sabhâkampa), would (be silly enough to) himself blubber 'have no "frage-stright"' (Bhasâ-panka).

The three-world-saving Srutis them-

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alms to a beggar, would call him back, only to tell him herself that she cannot on any account give him alms; *i.e.*, the right of refusal was an usurpation by the daughter-in-law. Hence the application of this maxim here is thus:—The Bauddhas reject the Vedânta but the Advaitins call in the Vedânta to their doors again only to say: "We have the right to reject you and not the Bauddhas."

1. Trunkless-head (as Râhu is)—as opposed to two trunk or Kêtu or the Kabandha-mîmâmsakas). =Mâyâvâdins:—मायिनः—पूर्वोत्तरमीमांसयोरेकावयवित्वेऽपि वेदशिरोभागविचारूपोत्तरमीमांसामात्राङ्गीकारात्

selves refute them best. The fourfold means of Mŏksha, these fourth-yuga Sanyâsins—pirates of the triune Truism, Vedic Chid-Achid-Isvara[1]—assert, the wise mockingly understand antinomically thus :—

(1) For (Nityànitya-vastu-vivŏka)=Discrimination as to what is Eternal and what is not Eternal>><(Tatvà tatva-vichàrabhàva)=Want of discrimination as to what is Truth and what is not Truth.

(2) For (Sama-damádi-sàdhana sampat)=The good means viz. control of senses, internal, external, etc.>><(Ràga-dveshàdi sàdhana sampat)=The means of love, hate, etc.

(3) For (Ihàmutra-phala-bhŏga-viràga)=Abandonment of the pleasures of this and the world to come>><(Laukika-vaidika-karmànushthàna-vaimûkhya)=Abjuration of doing good works, temporal and spiritual.

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1. The Visishtadvaitic thesis of the Vedânta viz. Soul, Non-soul and God together constituting One Substance.

(4) For (Mumukshutva)=Love of Liberation><(Bubhukshutva)=Love of lust.

Guru.—Good pupil! What good is it harping on this?

Pupil.—Holy sire! (Then) I shall rebut the other variants (of this Advaitic doctrine.)

93. If Bhâskara and Yàdava-prakàsa could be adepts in determining the real position of the Vêdànta, what affront is imputable to the other protagonists[1] (Jainas etc,) experts in expounding self-contradictions?

It is for this reason then we hear that in the manner the Absolute Brahman-upholders[2] (Sankara etc.) are held to be pseudo-Bauddhas[3], these (Bhàskara and Yàdava) also are held to be Jaina[4]-smacking Vedàntins.

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1. Buddha, Jinâ, etc.,
2. Upholders of Brahman divorced of every attribute —or the subjective Idealists.
3. प्रच्छन्नबौद्धा:
4. कस्यापि वस्तुन: ऐकरूप्यानङ्गीकारात् जैनगन्धित्वं

But this is the quintessence of all the Upanishads, (thus) :—

94. The Bhêda'-texts[1] proclaim relative differences amongst the Verities[2], and the holy Aikya-texts[3] are significant by their relative Unity. And to support both these senses, other scriptural[4] texts declare the Verity (to be) the Cosmos-Immanent Over-Lord—the Lakshmi-Lord.

King. O, Brahmana best !

95. Wise thou art, that by thee, this (Kali-)age, vitiated as it is by the (threefold)

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1. Bhêda = Duality = Dvaita:— द्वासुपर्णा &c भोक्ता भोग्यं प्रेरितारं च मत्वा &c.

2. Verities or Categories are
   (*a*) Matter = non-soul.
   (*b*) Soul, and
   (*c*) God, all the three existing as a Unity-in-Difference, *i.e.*, in Visishtâdvaitic Unison, or in indiscerptible relation together.

3. Aikya = Monistic = Advaita— सर्वं खल्विदं ब्रह्म.

4. यः पृथिव्यां तिष्ठन् (Ghataka-Sruti) = Reconciling or harmonising texts.

heretics,—Tatva[1]-lost, Vritta[2]-lost, and both-lost[3],—hath into Krita-age been transmuted.

Pupil.—Great king! All that, by the grace of this Achârya.

96. What by Kânâda-methods, and Kapila-designed drama, what by Kumárila's jargons and Guru-tied knots, what (again) by Tâthâgata-rigmaroles and others' ravings, was the world imposed upon, hath all now, by Yatîndra's deliverances, been restored to sense.

Further :—

97. The verdicts of the Muni-lord (=Râmânuja) which act as the moon-light

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1. Those who have missed the true perception of Verity=(Reality) Bhatta etc.
2. Those who have missed the true virtuous practice or conduct (âchâra) Sankara, etc.
3. Both (1) and (2) absent *i.e.*, neither perceivers of truth nor knowers of good conduct—Chârvâka, etc.

to the (blue-) lotus'-garden of Vaikuntha-love, provoke (in all) yearning for deathless deliverance. They are like the sun risen, piercing into the eyes of those owls, viz., the synod that revels in the night of its own school.

Senapati.—My lord !

98. Master of speech, veteran of word-debate, victor over factions, this (Arya) meriteth honors.

Pupil.—General !

99. By this Achârya's grace, by this king's favor and by thy appreciation too, have I already been honored.

King.—Holy sire ! Fair and sweet speaketh he.

Senapati.—But then.

100. Him, the victor in this assembly proved, this holy Guru's disciple, dight with his (Guru's) love, I should like to honor.

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1. The blue lotus blossoms at the appearance of the Moon, like the red lotus, at that of the Sun.

Pupil.—Great king ! This holy sire deserveth it.

Guru.—Thou too, (pupil !) by my mandate.

King.—Holy sire !

101. He (thy disciple) hath stoutly defended Vedânta. He hath also spread the knowledge of Truth. Gladly, I bid diminutive Dindimas[1] to be drummed in all directions. May he wear this gold bangle round his left foot, to serve as the toyish skull-splitter of those noisy wise-acre foes, firm in the faded farrago of their teachings.

(*Thus saying presents the bangle.*)

Pupil.—(*Turns to the Guru-for permission*—)

Guru.—So be it. Irrefragable forsooth is the King's fiat.

Pupil.—With thy permission, holy sire !

(*So saying accepts the bangle.*)

Guru.—Long-lived ! Attend to this, what hence-forward thou shalt do :—

1. A species of kettle-drum.

102. Coveting no honor, fame or wealth, gracious unto (thy) disciples, eager to learn, be engaged, as long as thy body lasteth, in the promulgation of the Sârîraka-Science[1], supported by sound logic.

Pupil.—Aye, as the holy sire directeth.

(Behind the curtain.)

Avaunt! Avaunt! 'Sdeath! What disaster hath befallen!

For:—

103. These demons of dolts, Môha's slaves, called Râga and Dvesha (Lust and Hate), afore referred to have emerged, in order (after all) to bind irresistibly Virakti[2] with Vishnu-bhakti[3].

(*Alarmed, all listen.*)

King.—Holy sire! In our attempt to suppress (ghosts), those very ghosts start up;

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1. The Brahma-Sûtras and their right Commentaries based on the Upanishads.
2. Dispassion or Renunciation.
3. Devotion or Love to Vishnu.

Endeavour for what best may be done for success. We shall also now strive to totally uproot our foes' might.

(*Thus exeunt all.*)

Finis Act II, termed Parapaksha-Pratikshêpa (Refutation of opponents.)

AUM.

ÔM=(A-U-M)

SANKALPA-SÛRYÔDAYA

ACT III.

THEN ENTER RAGA[1] AND DVESHA[2].

Raga.—Friend! With thee for my help, the achievement of my master's mission, I fancy, as (already) accomplished.

Dvesha.—Companion! I am in the same boat with thee, as I am ordered by his Majesty to create obstacles against the efforts of Vivêka, who worketh against thee.

Raga.—Friend! Other mandates (too) there are to carry out as occasion may demand. I shall just disclose them.

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1. Lust—Attachment to wordliness.
2. Hate—for Godliness.

1. Now that the heretics[1] have been overthrown through the manœuvre of Vivêka, the way to Trivarga[2] is the only outlet for Mahâmôha's energies. Beggarly Virakti[3], I shall just decoy to a distance, and thou shalt entice Vishnu-bhakti[4] all at once.

'Their disjunction with Jîva can be, by all means, effected, by casting the nets of 'making Svarga appear worthy and Môksha unworthy,—in all places. Expert as I am in a thousand and one deceits, I shall just beguile the beggarly Virakti, as Mârîcha[5]

1. Buddhists and others.
2. See n. 1, p. 115.
3. Dispassion or Renunciation.
4. Love or Devotion to Vishnu.
5. The allusion is to the well known incident of Mârîcha being asked by Râvana to decoy Sri Râma into the Daṇḍaka forest. Mârîcha assumed the form of a golden deer and appeared in the vicinity of Sîtâ, who, enchanted by its charming appearance, persisted in Râma catching the same. Râma was decoyed to a distance by Mârîcha, when Râvana enticed away Sîtâ (Âranya-Kânda—Sri Râmâyana.)

did Mithili[1] and thou shalt entice Vishnu-Bhakti as Pôulastya[2] did.

Dvesha.—Then what?

Raga.—True, the Teacher[3] of Vêdânta Siddhânta hath routed the head-less Pûrvamimâmsakâs, the foremost of the wishers of Mahâmôha's success—the very Purôhits[4] of demon Hiranya[5] as it were re-incarnate on earth, yet I shall propound their very creed ingeniously and thus accomplish my master's mission.

Dvesha.—Rightly opportune is thy resolve to stand by the victorious banner of the arch-chiefs of Mahâmôha promoting Atheism, viz., the creed of Nirisvara Mimâmsa.[6]

Raga.—2. If it becometh a passion to long

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1. Another name of Sîtâ.
2. Râvana.
3. The pupil referred to in the previous Act. (Vâda.)
4. Officiating Priests.
5. The demon killed by Vishnu in His avatâra of man-lion.
6. Materialism denying the God-head.

after the paltry and ephemeral pleasures[1] how can dispassion possess one who longeth for endless and eternal joy ?[2]

3. It is mistaken to aver that beatitude is Self-realisation[3]; but if beatitude be one intercoursing with another, then what else but Kâma[4] can best constitute what is called beatitude (Môksha), coveted by one and all ? Beatitude therefore can be no other than Svarga, the seat of all (carnal) enjoyments at will, and this view is supported by the authority of our betters, the Nirisvara-Mimâmsakas (Godless philosophers).

Dvesha.—Indeed ! It is this that is accepted to be the final decision, arrived at after a careful study of the traditions of Mahâmôha, by savants well-versed in Mahâmôha's lore[4].

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1. Enjoyment of Svarga, etc,
2. ,, ,, Moksha.
3. स्वस्वरूपस्य नित्यप्राप्तत्वेन उपायोपदेशवैयर्थ्यात्सुखरूपत्वादर्शनाच.
4. Atheism and Hedonism.

4. Misery is expelled not, if beatitude be the attainment of Glory (Brahman) conjoined again with mind (soul) and matter (non-soul).[1] But if beatitude be the attainment of Glory (Brahman), denuded of all this, then it is no joy at all. And then the Vedic conclusion becometh but a mere verbal expression.[2]

Raga.—Well spoken, friend ! Like the exodus of the swarm of birds from their nests in the hollow of a branch of a tree, burning with wild fire, surely this utterance of thine will drive Vishnu-bhakti to a distance. How now is this stupid Vivêka going to create for Jiva a diversion from Samsâra,—Jiva whose mind is blinded by his eagerness for enjoyment eternal ? The

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1. The attainment of a Brahman with attributes, mind and matter (= the body of God) must still give one the continuance of worldly experiences, for according to the Visishtâdvaita doctrine, God is never separable from the cosmos, for it is His ever-united body.
2. An attributeless Brahman is only non-existent like the hare's horn.

more that Viveka becometh anxious to condemn the graces *par excellence* of damsels, celestial and mundane, the more shall he be bound firm by those ropes[1]. (damsels). Just view the nectar-born, lotus-eyed, damsels,—the ornaments of Svarga.

5. Their bosom is beseiged by their ever-expanding bud-like breasts : their eyes, stealing the loveliness of blue lotuses, long to tresspass on their ears : Hallo ! possessed is their entire frame by emotions whose preceptor is Cupid (himself)! Methinks the whole universe is designed vanquished by the lovely seductive youth[2] of slender-waisted damsels !

But apart from the exuberance of fresh-blossoming juvenility, witness their amorous display !

6. Their eyebrows, Cupid's victorious penons, gesticulate that the true end of life is lust, their gait condemneth that

1. Also means qualities.
2. वयस्=The period when maiden-hood and youth meet.

every other goal of life is vile; their eyes, lovely with the moving pupils and excited by excessive passion, proclaim the truth of the Kâma[1]-Sâstra that the only true Brahman is Kâma (Lust or carnal enjoyments).

Dvesha.—(*With joy and impatience*).

Friend! What a pity it is that even the erudite indulge in the unpalatable prattle that there be a bliss beyond the enjoyment of the celestial wenches,—enjoyment which is understood by some sages as Môksha itself,—the mark of the highest bliss, according to the votaries of thy creed who are thoroughly conversant with the relative differences of the diverse 'Ends of Life' (purush-ârtha) and who always pursue (the End) Kâma!

7. How shall the All-sustainer[2] be

1. cf. कामस्तदग्रेसमवर्त्तताधि.

2. If God sustains and permeates everything, it follows that he permeates sin as well and it is hence a contradiction to say that he is free from all sins.

uncontaminated with sin, and how again the Lord, the All-Desirer[1] be free from desire?

Raga.—Friend! This is not the whole of it.

8. Some fiendish people would dupe the simple folk and make them believe that the pair of breasts, honey-full, of lovely looking damsels, surpassing the loveliness of golden globes, are but (lumps of) flesh.

(*A voice in the air*).

What saidst thou, *Râga*? What I said cannot be denied, for, only the blind behold not the purity of clear water!

Dvesha.—Alas! Strange indeed is this attachment of the fiendish followers of Vivêka towards Brahman! Perhaps it is but proper—for, to the deaf, the cuckoo's cooing can certainly create no emotion. But never mind these, Vivêka himself shall be vanquished.

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1. As evidenced by Krishna owning 60,000 wives.

For:—

9. The victory over Vivêka's adherents followeth as a matter of natural sequence from the victory over Vivêka (himself). for, doth not the creeper wither of its own accord when its prop-poplar is felled down?

Raga.—Well conceived!

Dvesha.—(*Laughing aloud*).

10. So long as I exist, surely this Vivêka whose wits are blinded by wallowing in the barren regions of the Upanishads, shall never attain the faultless, blessed, matchless, adorable supreme Brahman.—Brahman that hath in Him the gift of all 'Ends of Life'.

(*Behind the curtain*).

Who is that? Who is that?

(*Both listen, with fear and confusion*).

Alas! what mishap! What may befall us who are intent on executing our master's command? Alas! Our luck would seem to take a new turn now!

11. Mark ! Virakti and Vishnu-Bhakti have escaped from the inextricable net[1] out-spread by us and are retracing their steps towards Vivêka.

He who, facing us, cometh yonder, cheered by Virakti and Vishnu-Bhakti and led by the arm by Sumati is surely none but Viveka ; in his presence whom victory favoureth, we unfortunates should not make a stand. For, if life exists, good things come. Our younger brothren Kâma and Krôdha, capable of accomplishing our master's mission in a trice, also must tarry a while, for, in good time, all will be well. None is invincible to this Viveka, assisted (as he is) by Vyavasâya. Thus may our royal mission land in jeopardy.

12. Fie, Fie, on Indrâ's heavenly
harlot's rolling looks !
Fie, Fie, on Cupid's bow betwanging
the pompous twang in battles !
Fie, Fie, on cuckoo's penta-chorded
tunes !

1. The aforesaid net of imputing sin to Môksha.

Fie, Fie, on Royal Môha's chivalrous
pomp—dancing on Kâma-Śâstra
stage!

Why mention more of matters more
inert?

For, Now :—

13. Vanquishing Môha soon, like Indra,
The head-demon—Vivêka releaseth
quick from Samsâra Jîva enbound.
Srutis' tears of grief, by insult made
to shed,
Transformeth he to tears of joy.

(*Thus saying exeunt.*)

Pure Interlude ends.

THEN ENTER VIVEKA AND SUMATI.

Viveka. - Queen mine! Take heart, take heart. Virakti and Vishnu-Bhakti have just been made to join thee, their fears caused by the thieves[1], incited by Mahâmôha.

1. Râga and Dvesha are sarcastically called thieves here.

having now been dispelled.

Sumati.—(*Sobbing.*) My lord! Still troubled is my mind as to what shall happen. What shall I say? Do not Râga and Dvêsha lie in ambush and wait for an opportunity?

Viveka.—Ah timid lady! Be not so weak in heart. Can Râga and Dvêsha have room even in our presence?

14. Young dame! Enough of thy wailings, due to the recollection of rambles in unworthy paths! The Sârnga[1]-bowed Krishna, the Preacher of sublime Gita to a fit disciple[2] shall surely protect us, who seek His refuge.

Sumati.—(*With sorrow, using Samskrit*).

15. *Aryaputra*! Jiva, methinks, is much to be pitied, like a half-burnt live tree, in his state of grief, of inaction, of beast-like dependence, in the different stages of creation, annihilation, experience of

1. Name of the bow of Vishnu.
2. Arjuna.

Svarga[1] and Naraka,[2] waking, dreaming, sleeping, swooning and agony of death.

Besides:—

16. Jiva doth wander in this Samsâra, made horrid by dotage, death, and fleeting sweet youth and by the manifold inter-related sins, flowing like the flood of the wild torrent, wherein the miraculously quick cosmic Creator seemeth to have distinguished the different Karmas by the force of his hurricane-Lilâ[3].

Viveka.—(*With remorse.*) Queen!

What thou hast till now said is true. But listen to me now describing the long-accumulated Punya[4] of the Jiva which maketh him long to trod in the Never-to-return Path.[5]

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1. Abode of the Devas.
2. Hell.
3. See n. 1, p. 63.
4. Virtue.
5. Archirâdimârga—The path, leading to Mŏksha, led by the messengers of the Lord, and which finally shuts off rebirth.

17. With his predisposition for a sojourn in Svarga, countered however by the frequent spectacle of the falls therefrom, the mind of Jiva doth engender in him an infinite thirst for the Para-Brahman[1]. Even if this thirst at times becometh languid by mental weakness, it is again revived and it firmly establisheth in Jiva a *penchant* for either Bhakti or Prapatti[2] according to his personal aptitude.

Further :—

18. Jiva, by sole decree of fortune, shall acquire an intense love for the Para-Brahman[1], engendered by the correct understanding of His Blessed Attributes, devoid of all defect, and shall know the natural difference in results, existing in the knowledge of the diverse Vidyas, the one as equally congenial as the other, like the different nectar-waves.

Then, the Jiva, like the bee, shall enjoy the honey of Parama-purusha's[1] lotus-Feet

1. Supreme Lord.
2. Taking refuge on God.

and shall look upon even the Dêva-city as but a hell.

19. Here, the moment Jiva casteth away his attachment to Samsâra, on account of his recollection of his endless wanderings, an eager longing to attain the Supreme Brahman doth seize him through the knowledge of His singular attributes, and he then doth rightly indulge in the study of the several groups of sciences, relating to Godhead, pure, and devoid of all delusions and by discerning as to which of the manifold attributes of God are specifically dealt with and which not in any particular science (thereof).

I shall just dwell in brief on the methods of overcoming this illusion.

20. Môksha, reached through a knowledge of the different (God) Sciences[1] is either one or many. If they are one, the existence of several sciences is not justified,

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1. Nâná-Vidyâs - the varied ways of divine meditation which are 32 such as दहरविद्या, etc.

as one of them alone may bring about Môksha. If they are many, there may be a durational difference etc., in their enjoyment, like the difference attributed by the Mimâmsakâs to the enjoyment of Svarga, and the existence of several (God)[1] sciences is then justified. This fallacious argument—of the babblers who do not understand correctly the meanings of the Pramânas[2] which re-iterate, that difference there is none, either in time or enjoyment in Môksha, but only among the (God)[1] sciences which treat of this end,—fails, through its lack of sense.

In spite of this, those who err, will ever err. For, even if the crows are washed with thousands of water-pots, they shall never turn white. The virtuous will with no hesitation understand the truth propounded by those[3] who apprehend the truth of God and who abjure the whole conclave of agnostics, and will attain Sarvêsvara.[4]

1. See n. 1, p. 182. 2. Authorities. 3. Vyâsa, Bôdhayana, Nâthamuni, etc. 4. The Lord of all power.

Sumati:—(*With approbation*) My lord !

Restored am I now, by thy language, disclosing a leaning for sound authorities. Unparallelled indeed is thy greatness in sifting the drift of Pramânas, by savants respect-worthy.

For :—

21. Now the Nâga[1] damsels, residing in mountain-caves on ocean-shore, sing aloud thy fame, which shineth like the moon, washed of her stain by the billows of the Gangâ, on the crest of Siva, when he is disturbed by his dreadful Deluge-dance, and they get delighted at the perennial flow of nectar, exuding from each letter of the alphabet, making up thy praise !

(*Pondering on the glory of Vedânta-sâstra, with joy and thrilling sensation.*)

22. These (God) sciences, through the knowledge of a part of which, Jiva,

1. Serpent.

tormented by samsâra-fire, doth feel that Môksha already percheth on his palm[1], even when this carnal body—the seat of all illusions—doth exist, thrive through the ever-expanding Madhusûdana's[2] grace that is so cool and clear, pure and pleasing, like the celestial waves of Gangâ.

Viveka.—What sayest thou? The burden of the care of Jiva is now indeed practically lightened. For, his Virágya,[3] springing from his desire to vision Brahman, conduceth in a greater measure to help towards (God) sciences, than that Virágya[3] which springeth from the knowledge of the ills of Samsára.

23. Relinquishing Prohibited (*Nishedha*) and Optional (*Kâmya*[4]) duties which are not required to apprehend the (God)

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1. हस्तमध्यनिहित.
2. Vishnu.
3. See n. 2, p. 166.
4. See n. 2, p. 153.

sciences, the Jiva performeth the *Nitya*[1] and *Naimittika*[2] duties for the sole pleasure of Para-Brahman, and delighted with the doing of these duties, he now hasteneth to fix his mind in Yôga, made blissful by currents of fresh nectar, flowing in the milky ocean of devotion, directed to the Divine Presence of the Para-Brahman—the Seat of all bliss.[3]

24. Further, when Jiva—abashed—museth in his mind about the unreal nature of sense-delights, resembling but a Gandharva-city,[4] I stretch out to him my helping hand and he quickly tideth over the perplexities of mind and doth fix the same exclusively on the Para-Brahman, thus easily crossing the Samsâric-ocean, as if it did cover a cow foot-space[4].

Sumati. —(*Musing*). Still, when even the Prajâpati[5] and other great Yógis are themselves entangled by the fish hook-like

1. and 2. See notes 3 and 4, p. 153.
2. शुभाश्रयत्व. 3. मेघचित्र.
4. गोष्पद. 5. The creator.

sense-lusts, my mind feeleth the humiliating doubt as to how Jiva, who resembleth the child out-stretching its hand to catch the moon, shall ever attain Môksha.

Viveka. —Timid dame! Knowing, as thou art, the whole truth, how is it that thou dost indulge in doubts, like a witless woman?

25. A certain resolute person, who hath detached himself from Samsâra, renounceth all external sense-pleasures, as if it were honey-mixed poison, setteth his face against the finitely blissful Kaívalya,[1] and even in this world evinceth fitfully an intense longing for the enjoyment of the infinite and eternally blissful Brahman.

It is but natural that a ripe fruit, which even an expert who hath climbed up the branch of a tree cannot pluck, falleth before a way-farer—a result of the strength of mere matured[2] merit, expecting no effort on his part.

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1. Soul Isolation.
2. सुकृतपरिपाक.

Besides :—

26. If Jîva himself longeth to attain Paramapada,[1] resorted to by *Nityasûris*[2], atoneth for all past sins, and abstaineth from committing further sins, and if the benevolent-natured Isvara fixeth His will on a goal, what could not all be Jîva's own? Sure as anything, he attaineth liberation!

Sumati.—My lord! If Jîva doth thus cross the Samsâric ocean, how then doth he (meanwhile)endure agony, like a worm in the hollow between the two ends of a tree burning with wild fire, like an antelope surrounded by a pack of hounds, like a caravan of traders in a ship tossed by a stormy tempest, like a jackal blinking in a flood-begirt islet, like a house-holder in dread hard-breathing at the ingress of a huge cobra inside the house, like the trunk of a rootless tree battered by the waves of

1. Môksha.
2. Eternally freed souls.

the Gangá, and like the fish in the ocean-midst molested by the shafts of Sri Ráma ?

Viveka.—Charming dame! Thou betrayest but childishness, casting (to the winds) thy erudition. For, thou fanciest that the Jíva, who is yet to be liberated, as if already liberated.

Behold! Behold!!

27. Caste,[1] Order,[2] Conduct, Place,[3] Time,[4] etc. described in the Sástras as highly conducive to, and as being the causes of, Môksha, shall in the case of listless minds prove but a perpetual source of fear.[5]

I will now prove to thy mind the relative difference that will be felt by others (of a different mould of mind)[6].

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1. Brâhmana etc.
2. Brahmachârya, etc.
3. Satyavrata, etc.
4. Uttarâyana, etc.
5. Fear of Samsâra.
6. Attentive minds.

28. To the Jiva, who well discerneth the difference between *Kâmya* duties, and *Nitya* and *Nimittika* duties,—who is not indifferent and who performeth everything after due investigation, and eager that no obstacles shall bar the enjoyment of Para-Brahman, even those causes[1] of fear transmute to absence of fear.

Unaccountably then to assert that even the wise should indulge in fear till actual emancipation (is reached) is like trying to smell the fragrance of the lotus blossoming in the sky[2].

29. To a person who perceiveth the possibilities involved in the perennial and strange windings of evil Karma, what not shall operate[3] as the cause of fear, whether it be direction, or place, or time, whether

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1. Caste, Order, etc.
2. No such fear has any foundation.
3. The implication is that everything will operate as the cause of fear unless perceived properly.

cf. कालेष्वपि च सर्वेषु दिक्षु सर्वासु चाच्युत ।
शरीरे च गतौ चापि वर्त्तते मे महद्भयम् ॥ [*Jitanta.*]

it be commission of prohibited duties and omission of ordained duties, whether it be the body etc,—these though the means to achieve his longed-for object ?

Sumati.—If indeed everything be the source of fear, then how shall Yóga, achievable only in the absence of fear, become successful ?

Viveka.—Charming lady ! Rightly hast thou questioned. There is a certain subtle truth of which, though thou knowest already, I shall only remind thee. Listen then with attention undistracted.

Sumati.—*Aryaputra !* Proceed.

30. Renouncing the Lord's grace, which is as it were the cataclysmic-fire to the ever-growing infatuation of the mind and which swalloweth the oceans of sin, riding a bad horse of Karma, is as futile as the erection of a salt dam across the brackish ocean !

Just hear the success, beggaring all description, of the person who betaketh

himself with one-ness of purpose to the grace of the Eternal Lord.

31. Longing seclusion, hating all sense-dictates, all evil propensities for enjoyment suppressed by the force of Virakti, Jiva, the speeder in the path of Nivritti[1]-path shall focus all attention and take refuge under Sri Murári's[2] feet and thus, transgressing Samsára, attain liberation.

Sumati. Rightly so. I shall just ask thee who hast so thoroughly grasped the truth of truths one thing more. Why is not the realisation of Môksha swiftly accomplished even by high-souled men with a thorough comprehension of the inmost truths of Upanishads, learnt at the hands of spotless Achâryas,—men who have uprooted opposite creeds, who have given up the tendency to indulge in Svargic sojourn, who have set their hearts on the great bliss of the worship of Madhusudana's[3] blessed feet,

1. See n. 3, p 21.
2. See n. 4, p 28.
3. See n. 2, p 55.

exempt from the faintest trace of stain, who have betaken to Nivritti-dharma[1] without the slightest inattention and who know no obstacles?

Viveka.—Lady dear! I shall just unfold to thee another subtle truth, fit to be treasured up by the wise in their hearts. Hear me with unalloyed attention what the great Sanaka, Sanandana, Sanatkumára, Nárada, Sándilya and other *Paramekântins*[2] have often propounded.

32. The thousand-yôjana[3] whale doth consume a hundred-yôjana whale; the bigger whale doth swallow even this thousand-yôjana whale and the still bigger whale doth gulp down even the aforesaid whale; such then is the course of Karma. The insult offered to an innocent perceiver of Brahman, shall consume, Agastya-like,

1. See n. 3, p 21.
2. Exclusive enjoyers of Brahman.
3. Eight miles.

even Nivritti-dharma,—Agastya who displayed himself in exsiccating the great ocean of all sins.

Listen to some other truths (also) similar.

33. Well known it is that a great sinner is he who doth forget the good done in the past,[1] but a still worse sinner is he who doth forget the good done in the present and the worst sinner of all is he who will forget the good that in the future will be done.

Sumati.—(*Musing*) Lord ! Such indeed is the unique heinousness of the sin of insulting the true realiser of Brahman, so ably elucidated by thee.

Is there then no remedy for this sin ?

Viveka.—There is but one remedy and that is seeking the pardon of the one that was insulted.

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1. cf. ब्रह्मघ्नेच सुरापेच चोरे भग्नव्रते तदा ।
निष्कृतिर्विहिता सद्भिः कृतघ्नेनास्ति निष्कृतिः ॥

For :—

34. An aquatic animal[1] falleth into great anguish by being out of water, but the same doth revive by water gradually gained. Similarly, the Jíva, cast away by the insult offered to the great, falleth into Samsára and getteth true knowledge back by resorting to the very person.

Besides :—

35. A person, deserved by good deeds done during diverse births and who hath refrained from sinning against the godly, dame Vidyá[2], leading to Môksha, approacheth anon with love abundant.

36. Para-bhakti[3],—the ship, as it were, to cross the ocean of Samsára, well fastened by ropes of *Sâtvika-tyâga*[4], so helpful to *Nivrittidharma*, saileth clear and acquireth momentum day by day.

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1. Fist, to wit.
2. Vidyâ is personified here as a woman.
3. Devotion towards the Brahman.
4. See n. 2, p. 21.

Sumati.—(*Musing*) Rightly so, if Animá[1], Mahimá[2], Garimá[3], Laghimá[4], Vasitva[5], Isitva[6], Prápti[7], Prákámya[8], etc. ordained by dire Destiny to a person who is yet not quite exempt from all past sins and which are capable of being used for Môksha, do not therefore impede the means by which Môksha is reached.

Viveka.—Queen ! True. The ever-hostile obstacles to (God-) Yôga are indeed difficult to surmount. The attainment of Môksha will be unfettered only if these Yóga-obstacles are prevented from appearing at all, instead of renouncing them after they actually occur.

(*Then enter a messenger with palm leaf adorning his head*).

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1. Atomicness.
2. Greatness.
3. Heaviness.
4. Lightness.
5. Self-Control.
6. Lordliness.
7. Power to reach the desired place.
8. Realisation of desires by mere thought.

Messenger.—(*With hands suppliant.*)

King! This messenger—myself, named *Samvriti-satya*[1] who never escapeth the eye of my suzerain lord Mahámôha, whose movements are everywhere unobstructed, saluteth thee with thy queen.

Viveka.—(*Aside*). Why hath he come here?

(*Aloud, in humour*). May thou live long, but without casting away thy nature, ever addicted to perverse understanding.

Messenger.—(*Pointing to the palm leaf, in his suppliant hands, taken from his head*). Great king! This indeed is an irrefragable mandate, indited by the Accountant Lobha[2] and brought to thee by me, who am in the confidence of my lord Mahámôha,—the emperor of the fourteen worlds, whose affairs are all determined by his minister Dvápara[3], and who is established in the faith of Durmati[4].

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1. Posing as the speaker of truth but not really speaking truth.
2. Greed.
3. Doubt.
4. Evil sense.

Viveka.—(*With concealed contempt*).

Man! Thou art acceptable to us as well; hence read the message in all privacy.

Messenger.—As thy Majesty commands.

(*Reads the message humbly*).

37. Thus (runneth) the mandate of Mahàmôha, so esteemed by Kàma and others. It is also not obnoxious to the residents of Svarga, who are repugnant[1] to the decline of Samsára.

Viveka.—(*Interrupting and smiling*) Queen! Mark that we are treated as objects of wicked Mahâmôha's commands! But just to know the enemy's mind, we should hear the rest of the message. Well then, messenger! proceed.

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1. The idea here is that the Devas resident in Svarga fear that the Samsára will decline, if Vivêka is given free scope for the spread of Vairâgya, which would eventually minimise their own enjoyment.

Messenger.—"We forgive thee for all thy mischief ending with creating faith in the worship of the Para-Brahman, if it (mischief) bringeth about the realisation of (sense-) delights".

Viveka.—(*Gesturing contempt*).

Lady! Dost thou hear the strange *Bhikshupâdaprasarana* method[1]? Or it becometh Mahâmôha, bent upon carrying out his wish, unyieldingly like the corpse's clenched fist.

Sumati.—Yes, so it is.

Viveka.—And then?

Messenger.—38. "If thou dost transgress what we are going to bid, our veteran warrior Krôdha and others, inflamed at the mere sign of our brows' knit will arrest thee and thou shalt exist no more".

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1. A certain beggar besought of a householder some standing room in the verandah. He took advantage of it, gradually encroaching on the whole house. "Introducing the thin end of the wedge", in other words.

Viveka.—Love mine! That is a blessing to us, who follow our own (ordained) duties. Ah, Móha's messenger! yet anything remaining of the message?

Messenger.—There is something yet on the subject of the prowess of the chieftains Kàma, Kródha, etc.

Viveka.—What harm can there be? Let us hear it also.

Messenger.—39. "Whose valour shall subjugate Kàma, the matchless warrior of the universe, the one so respected by the immortals,—Kàma the power of whose greatness metamorphosed even Siva's third eye, burning with anger, into an eye, cooled with the erotic sentiment of love?"

40. "The ancient Sruti[1] proclaimeth that Kâma did exist even before creation. Through the power of Káma alone, even the First Being sporteth in creation, sustentation and dissolution of the universe;

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1. cf. कामस्तदग्रे समवर्त्तताधि। सोऽकामयत बहुस्यां प्रजायै ।

even he who is free of all desire doth difficult Môksha attain by Kàma (desire) only. How then is Kâma under the influence of any body and who not is under the influence of Kâma in this universe ?"

Sumati.—Great king ! Is then the fish-bannered Kâma invincible even to thee ?

Viveka.—Queen mine ! Is there any rejoinder for the twaddle of Mahâmôha, loved by *Mithyâ-drishti*[1] ? But let us hear the rest as well.

Messenger.—41. "If one doth fret[2] at Kródha, (anger), one cannot be said to be free from anger. If one is angry, how could he be said to have vanquished Kródha ? In any case therefore, anger is a ruinous rope with snares at either end.

Sumati.—My lord ! Kródha seemeth to be even more unconquerable than Kàma,

---

1. False vision.
2. Tries to refrain from anger.

for, it is Kródha that is the prime cause for victory over Kàma !

Viveka.—Love mine ! Deprecated not is anger in right time, for, the Truth-perceivers do approve of anger in the matter of subduing Kàma etc.

(*Looking at the Messenger*).

Well, messenger ! We have heard (from thee) what was intended for our hearing. Inform thy master this from me :—

42. "The world shall reverence Vivêka who hath made Mahámóha soulless, who hath rejected Káma and who hath driven Kródha away"

Messenger.—I shall take leave.

(*Thus saying walks two or three paces*).

43. (*Aside*) Who in this universe shall be able to conquer Vivêka, assisted as he is, in his mission of doing good to every one, by his wife Sumati, who again is anxious to rouse Jíva from his lethargy ? Still

my master Mahámóha doth enjoin on us these errands.

(*Aloud*) Great king! Transgress not the adage[1] "Abandon the individual to save the family".[1] etc;

(*Thus saying exit.*)

Sumati.—*Aryaputra*! If Jíva, who is ready to attain Móksha, is subdued by Kàma, Kródha, Lóbha[2], Mada[3], Matsara[4], etc. incited by Mahàmóha, all thy efforts so far prove futile.

Viveka.—Queen mine! Think not so. But bid only for our good.

44. Now that the true nature of God divine hath been ascertained by the Upanishads, now that all doubts concerning them have been cleared, and now that Jíva hath the knowledge—(means)

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1. Do not strive to liberate Jiva, lest the whole family will perish.
   cf. त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।
   ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत् ॥
2. Greed. 3. See n. 4, p. 61. 4. See n. 5, p. 61.

to discriminate Bhakti with its entourage, the Jíva shall attain Móksha by a path, so cool, delivered from the thick mire of perplexities, crowding round the sharp thorns of Káma and Ródha.

(*Behind the curtain*)

(*Two Divine Bards*) Victory be to thy Majesty.

(*First Bard*).

45. Yon expandeth red eve's twilight,
The lovely red baize stretched for dame Night's steps,
The Swell overflowing Rágá's[1] Ocean-shore,
The pollen-pile of Kadamba[2]—Káma,
The Japa-garland[3] of *Sringara's*[4] tuft,
The blood-rut of Elephant—infatuation,

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1. See n-1, p. 168.
2. See n-1, p. 25.
3. A kind of flower (China Rose).
4. Erotic sentiment personified.

The red-saffron resplendence of
dame West's[1] bosoms.

(*Second Bard*).

46. Darkness doth pervade the world all,
Dishevelled hair, as it were, of
dame Sandhyá,[2]
Pining at the separation from her
lord, the Sun,
Pitch-dark as overflowing Yamunâ's
roaring waves.

Viveka.—(*Listening*). Queen mine! These two bards, ever speaking what they see, just hint to us that we are on the close of day, when our owl-like opponents make themselves ready to entrap Jíva, in his slumber.

Ah! charm-faced lady! Behold.

47. At sunset doth luminosity decline,
Darkness deep Práchî's[3] face doth cover,
Wicked Káma with Vasanta, all universe
overpowering,
Plungeth same, my dear! in vices
manifold.

---

1. The direction West.
2. Twilight.
3. The direction East.

Further:—

48. Yon fawn-eyed damsel's ornament-
lustre,
Happy-lit lamp's luminosity doth
double,
To perform usual nightly Nîrâjana,[1]
Do they walk in groups unbroken,
to adorn seraglio.

Therefore I shall now perform the evening ablutions and guard Jîva whose mind is now intently fixed on the supreme Brahman. Attended by thy chamber-maids Kshànti,[2] Sànti,[3] etc, thou shalt enter the mansion of Mangalâcharana[4] and await our arrival.

(*Thus saying exit with Sumati*).

Finis Act III named "Mukti-upâya-aramba. (Preparation of the means of Mukti).

AUM.

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1. Lights waved as an act of adoration. 2. Patience.
3. Peace. 4. Place of the practice of good.

ÔM=(A-U-M)

SANKALPA-SÛRYÔDAYA.

ACT IV.

THEN ENTER KAMA AND VASANTA.

Kama.—Friend Vasanta !

1. Sugar-cane so tender for my bow,
yon flowers for my shafts,
Bee-swarm humming sweet harp's
melody for my bow-string,
Fair sex, timid and weak, for my
battalion ; all these true.
With these aids tender, of my own
will, prosper I—the conquerer
of the Trident-wearer.[1]

Further :—

2. With missiles and shafts, by thee
granted,-

---

1. Siva.

And with thee for my help ever
unfailing,
See how Môha great wieldeth,
The universe under one umbrella.[1]

Vasanta.—What sayest thou? Thou art *Kâma* indeed!

3. Through prescribed and proscribed
Karmas with their senses performed,
Longing for some results, the
savants awakened,
To thee of infinite marvel, impute they,
Their deeds, saying "Kâma did
them and Manyu[2] did them".

4. With Siva and others, thy sportive
battles thou didst have,
Thy free diversion-resorts are Dêva-
chief's mansions,
Thy pleasure-park is this sea-girt
earth,
Ah Madana! How to describe thee, the
splendour's ocean?

---

1. The meaning is that the whole world is under Môha's Lord paramountcy
2. Anger. cf. कामोऽकार्षीत् मन्युरकार्षीत्

Kama. Friend! Just think of thy greatness known all the world over.

For :—

5. Well-known it is that the origin of *Sumanas*[1] is thyself; the whole universe delighteth in thee; thou art indeed the foremost of the thrice-two seasons: Jótis[2] entirely doth depend on thee; Mâdhava[3] where Sri[4] doth dwell, bearing Pankaja, is all thy own and Kàma is thy minister. What other better season is there that can match with thee?

Besides :—

6. Thou art the Fire named Vasanta; this Malaya[5] zephyr is thy charioteer; Asóka

---

Two meanings in 4 to 7 :—

1. Devas—Flowers.
2. Sacrifice (ज्योदिष्ठोम). and Para-Brahman.
3. Vishnu, month of Vaisâkha.
4. Lakshmi living in the Lotus Tank—Loveliness of Lotus Tank.
5. Malaya mountain.

and other flowers, thy flames; bee-swarms, the array of smoke; nectar-born moon, the feeding fluid; therefore the tree of Virakti[1] of the Creator, Siva and others, is burnt away by thee, who hast wiped away even the name of Sànti.[2]

Vasanta.—Great warrior and fish-bannered Kàma! The greatness of persons like myself is entirely of thy making.

For:—

7. The seasons, of whom I am the chief, are the artists granting thee thy diverse weapons. The Moon and the Sun betoken thy time of victory[3] and rest.[4]

Kama.—Enough of this abundancy of mutual belauding! State business should first be attended to.

Vasanta.—I shall act, my friend! as thou dost bid. Of one bent of mind as we are, the duty of enkindling[5] the sentiment of

1. See n 2. p 166. 2. Peace. 3. Night time.
4. Day. 5 चंद्रोदयमारुत्कोकिलालापादि ।

providing all the ways and means of sexual love in Jiva, now engaged in the practice of Yóga, shall be mine exclusively, and that of thine the wherewithal[1] to provide suitable objects of love.

Kama.—Comrade! I shall act up to thy wishes. Jiva, whose meditation of the blessed Lord is but recent, could easily be turned away, by holding up before him the allurements of ephemeral pleasures, accustomed to which he has been all along. Is there not this Brahman (for him, viz.,)—the fair-eyed damsels, themselves the end and aim of all ambition, visible indeed to the eye of all Beings, the Dêvas, the Asuras, the Siddhas, the Gandharvas,[2] the Vidyâdharas,[3] the Kinnaras,[4] the Kimpurushás[5] and the Mânushas[6]—all?

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1. युवत्यादि।
2. Celestial musicians.
3. Divine bards.
4 & 5. Mythical beings with human figures and horse-heads.
6. Human beings.

Think not that this is improper :—

8. Why could not the damsels, who minister to the exquisite of pleasures and who are the cause of the procreation of the universe, be called Brahman, in so far as they do possess the Brahman's attributes[1] ?

Vasanta. Friend ! This, thine opinion, is borne out by chapter and verse in the Upanishads[2], for quoth they (Upanishads) that damsels alone are the Brahman. To say that Brahman is a male is but a complimentary twaddle.

9. Youthful maidens' sidelooks bashful
and lovely,
And their amorous tricks (or play),
adorned most in their unadorned
simplicity,
Even the best Yôgis, captivate,
Even Eternal Brahman—a hundred—
rejecting !

---

1. The two principal attributes of Brahman are — मोक्षप्रदत्वं = Grant of salvation; जगत्कारणत्वं creative cause of the Universe.
2. स्त्रियो हि ब्रह्मोतत्वा पुमान् ।

Kama.—(*With joy*) Dear Vasanta! What thou sayest is true indeed.

For :—

10. This assemblage of celestial nymphs, whose looks make one mistake them for ranks of arrows, shall now, under my commands, go a-dancing and anon capture Jîva, albeit so intent on attaining Peace beyond works (*i.e.* Brahman).

Vasanta.—Flower-shafted friend! So long as the fair sex is under thy dispensation, our mission is as good as fulfilled.

Now :—

11. With ears made merry by the honey of melodious music, with eyes carried away by rapturous dance and with heart enslaved by diverse emotions erotic, the mind[1] of Yôgis can never decline from the bevy of blooming damsels.

Kama.—(*Pondering and with a sardonic smile*).

---

1. Resolve not to give up Yôga.

12. Should, disregarding me, Vivéka—proud in the company of Vyavasáya[1] and others, would yet fight with me, he himself should bring about the fate of Saubhari[2], captivated by a hundred damsels.

Vasanta.—No wonder! For, renowned indeed are thy valorous deeds!

13. The merry she-cuckoos, (as if they were)—the musical instruments of *Panava*,[3] *Vénu*,[4] *Vinà*[5], etc.—ever sing the valor of thee, blossom-bowed Cupid, that hath the bow-string made up of the swarm of bees, delirious with the drink of honey, flowing from the blossoming Kalpaka blooms that make thy bow!

---

1. Application.
2. A sage named Saubhari, while penancing in the midst of water, beheld a fish, surrounded by its offspring. Enamoured of this, he gave up the penance, himself longing to enjoy a similar happiness and married the hundred daughters of Mândhâta for the purpose. (See Vishnu Purâna).
3. A kind of musical instrument.
4. Flute. 5. Harp.

Hence thou needst use not much effort to accomplish such a simple task.

14. Bend not in vain thy bow whose flower-shafts never yet missed their aim; fill not thy bow-string with the lovely flower-arrows. Friend! Even at the mere sight of thy weapons—the flowers—brought by me into existence and laid in reserve by hundreds in thy quiver—the trees' branches,—quiver indeed shall Vivêka.

Kama. This sort of mild enthusiasm will not do in the matter of a mighty foe.

For:—

15. Doth not the sun rise with a full thousand rays to dispel the darkness which could (though) be dissipated even by a little light?

16. Set aside the story of fight; for have not the poets chronicled that indescribable misfortunes have attended persons who allowed themselves to be slighted, even

in a small measure, as in (stories of) gambling[1] and verbal debates[2].

Vasanta.—How is it that thou, though holding the whole universe under thy grip, underrate thy own greatness and anticipate the slightest slight from any person whatsoever?

A thousand locusts cannot screen the thousand-rayed sun!

17. So long as thy army is active, with its infantry—the charming beauty of lovely women, its cavalry—their amorous gait, its elephant-division—delirium from draughts of wine, and its chariot-division—sexual enjoyment, who with any regard for Yóga can ever remain alive?

Now the Jiva hath not yet scaled up to the high pinnacle of Yóga. Such being the case, why for no reason doubtest thou that we shall not achieve our object!

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1. Vide the chronicle of Dharmaputra and Nala.
2. „ „ Sisupâla.

For it is found :—

18. That the Jiva, aware as he is of the pit-falls of Samsâra, doth still long for the same ; though he speaketh of the attainment of Brahman, still he doth hanker after mundane prosperity ; though he yearneth for the Ocean of Joy, he doth at the same time shamelessly shrink. Therefore the Yôga of the Jiva in such a dilemma, could with very little effort be frustrated.

Kama.—Thou seemest to hint that the best opportunity to slay the Jiva is this,—while asleep.

19. Most opportune therefore is this time for me to exhaust all (my) weapons on the Jîva who hath not yet completed his Yôga, —like Arjunâ attacking Karnâ, when the latter felt[1] abashed at seeing his chariot slightly sunk in earth !

Vasanta.—Very well. If thou dost so, thy efforts shall sure with success be crowned.

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1. Vide Karna parva of Mahâbhârata

20. The person, who hath solely set his heart on tumbling into the mire of Yôga, that could not dry by ever so many sins, owing to Virakti's fraudulent ways, shall yet have all his *Nirrêda*[1] and conceit shaken out by the blows of thy weapons all and he shall again hanker after diverse delights, to which Rudra, etc, are addict.

21. Breaths there the Yôgi with soul so dead against desire who longeth not for the pretty prattle of women,—pretty-made by smiles,—halting accents and sensuous feastings,—the prattle, serving as it were, for the triumphal flag of our victorious army, what by Malaya wind and the moon-light, what by jasmine and the hum of bees and such composed ?

Kama.—Friend ! A simpleton surely is Vivêka, inasmuchas he trieth to effect for the Jîva, who is such a victim to physical and mental infirmities,—the success of Yôga. But it shall be as futile as crossing by swimming the high seas, as flitting

1. Detachment.

across the blue vault of heaven, as drinking at the mirage, and as taking a bath on earth.

Further :—

22. Vivêka, intent on liberating the Jíva, and—who is rolling dissipate in revelry and delirious with draughts of sense-delights—knoweth not (it seems) the worth of the amorous sports of celestial courtesans, their charms resembling honey, dripping from nectar-soaked grapes.

Just mark here the two horns of the dilemma :—

23. If, through the power of discrimination, a person, in whom the power of aversion (to worldly pleasures) hath just dawned, doth fret at me, how could he possibly be said to have subdued Anger (Krôdha)? If (however) on the other hand he casteth away anger, how could he be said to have shunned me (Kâma)? Vain therefore is the twaddle of fools who speak of the subdual of (both) Anger and Desire!

(*Then enter Krôdha dressed in a horrid guise.*)

Krodha—(*Approaching in haste*). Hail my friend ! Hail, my blossom-bowed Kâma !—the vanquisher of Vivêka by movements unhindered ! Who is this partisan of Vivêka who prattleth in vain about the subdual of Anger and Desire ?

(*Walking round horridly and with a loud laugh*).

24. How is it possible here to speak of Vivêka, when I—the Vanguard of several arch-chiefs, dancing on the horrid stage of war—am here, I, whose followers, the Asuras, raise feverish panic in the bosoms of Deva-damsels, whose (Deva-damsels') sandal-paste, put on to cool heat, anon drieth up ?

Kama.—Welcome, my good friend Krôdha, the foremost among charioteers and ever ferocious towards my enemies ! Thou hast come in right time intent on helping me, when I have been deeply deliberating

as to how I should fulfil my master's mission. Thou hast under thy sway the great Mahêsvara[1] and others, who (ever so much may) exercise self-control. Hurrah! Our great king hath conquered!

Further :—

25. When vanity hath vanquished, when I (Kâma) have stopped havoc, when Môha hath ceased enthusiasm, when the forest of sin hath burnt away, yet thou, alone of all, fed by the manifold kinds of fuel, say of a particle of contempt, art capable of disrupting Yôga for the Supreme Brahman!

Vasanta. —Surely this meeting of Kâma with thee (Krôdha) doth resemble the conjunction of wind with fire! With materials, all so ready, why should we tarry any further? Success surely followeth in the wake of enthusiasm. Methinks success will crown us, if we only adopt the plan (of nocturnal slaughter) advocated by our dear friend Kâma.

1. Siva.

For :—

26. Let fawn-eyed celestial damsels,—with their glances dancing like the bees that form Kâma's sugar-cane bow-string—with lovely breasts bending that make them be mistaken for the ruby-creepers' flower bunches, guarded by Kâma's demireps,—walk round the Jiva, who is absorbed in Virakti.

Kama.—Friend! The best of seasons, Vasanta, remindeth us opportunely of what we should do. With Kródha marching in front, heading the celestial-courtesan-battalions, I shall follow, with the string firmly braced to my bow ; and thou shalt follow at my heels, guarding the flanks, with all wistfulness, vigilant all round.

(*All march as described above*)

Vasanta.—Oh Kâma and Kródha—the foremost in Mahámóha's army! Hear my advice. This is the occasion to despoil Yóga that is about to be begun, by nocturnal slaughter. For yon riseth the moon lustrous,

making the ocean- four swell. Behold now in our front the rising moon-beams—harbingers, as it were, of the emerging moon—the lover of the blue-lotus tank and the servant of the moon-faced young damsels, marching in thy front.

27. Yon moon-beams, as they are,
milky sea's swell,
From the whale's mouth, drunk
and emitted, lovely as dame Night's
amorous smile,
Shining as white sandal-paste mixed
with camphor white,
Feast the eyes onlooking the East, as
if drenching them in ambrosia cool.

Besides :—

28. Behold yon Udaya Mountain's
splendour, doubled by the rising
Moon's lustre,
Seeming, as it were, an elephant with
conch-decked ears and with flowing
ichor color !

Krodha. Ah dear destroyer of demon Sambhara[1]! In troth Vasanta but spake the fact.

Now :—

29. The damsel moonlight, shining as the rising Milky Ocean, doth beget in the direction East, the daughter—peerless Loveliness who maketh blue-lotuses blossom. Behold the waxing night when lovely stars do twinkle and when the tress-like Darkness, seemeth, as it were, somewhat dishevelled by the throes of childbirth!

Kama. All regard is indeed due to my friend —the Lord[2] of the galaxy of stars, who is armed with weapons, mighty to dispel pitch-darkness and who doth adorn the plaited hair of Siva.

30. This Moon, the shedder of lovely moonlight, the wishing-gem[3] of the anguish

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1. The allusion is to Kâma's incarnation as Aniruddha, Sri Krishna's grandson, when he killed demon Sambhara and married his daughter Ushâ (vide 10th Skandha of Srî Bhâgavata).
2. The Moon. 3. Lit: Chintâmani.

of the love-lorn She-Chakraváka,[1] the instructor of Káma-Sástra, the mirth-maker of the triple-world, the vouchsafer of delight on the blue-lotus tank, doth dissipate steadily the darkness that hath held possession of all the directions.

Further :—

31. Yon moon-beams, distilled from its rise from Vishnupâda,[2] making the twinkling stars look like piles of foam, rising from the Udaya mountain and resembling celestial Gangá, doth give variegated colors to the Yamunâ-like darkness. Friend Kródha ! Behold the plenitude of my help !

32. Yon Lover of the stars is my loved friend ; moon-light is my mate ; Vasanta, who equippeth me with flowery weapons in abundance, is my relative esteem-worthy ; in the event of danger, thou, O Kródha of irresistible force ! art my protector. Who

1. Ruddy-goose. (bird)
2. Two meanings :—Blue vault and Vishnu's feet.

then with any regard for life shall stand before me, armed with my bow of blooms?

Krodha.—Friend! When fortune favors, what all to us shall favorable not be?

Further :—

33. How to call a person desireless, when he doth desire to conquer thee (Kâma)? If he doth not desire to shun thee, he is certainly not devoid of desire, inasmuch as thou desertest him not.

Kama.—Enough of this procrastination, which is but the thief of time. This Jîva who hath entered on Yóga shall now be approached by us.

(*All do accordingly*).

Vasanta.—Behold this Jîva, who hath just embarked on Yóga, by Vivêka directed, the latter doing all things opportunely for Jîva who is absorbed in meditation on the twin-feet of the Supreme Lord, renouncing all his attachment for sense-dictates.

34. The Jiva peruseth the *purânas*[1] which speak about the terrors of hell and yet falleth frequently into sloth: he perceiveth the soul as distinct from the body and at the same time tendeth the body with all care; he longeth deliverance from the ocean of sorrow and yet hankereth after sense-lusts. Pining thus, in a double life, he seemeth as if rocking in a swing[2]!

Kama.—Friend Kródha! Vasanta hinteth that Jiva hath not yet attained the stage of profound meditation. Our help-mate *Vishaya-vâsanâ*[3], ever (busy) begetting eternal and marvellous effects—a perennial stream—is unassailable even by those who have subdued the enemies—the senses external[4] and internal[5].

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1. Sacred legendary chronicles, 18 in number.
2. The implication is that Jiva is always in a dilemma.
3. Sense-association.
4. Sensuousness.
5. Kâma, Krôdha, etc, (Anger, Lust, etc).

35. Even granting that Jíva transgresseth the ocean of samsára in secrecy (thus) engendering a longing for salvation and that he indulgeth in pleasing parleys with Yógis, even then, the mind, vestured by garments woven by evil propensities manifold, such as egotism, loseth anon its equilibrium.

Vasanta.—Terror of the enemy host thou art (sure)! Beware also of another matter. Even though one hath dissociated from society, self-esteem alone is enough to violate one's Yóga. It is for this self-same reason that *Samvarta*, *Jada-bharata*, *Vidura* and others, rightly understanding the moral of *Hiranyagarbha's* text[1], courted public contumely, serving as sin-remover and led a life as if of madmen. Therefore before the Jíva might arrive at this state of contumely-courting, let Ródha seize him swift, using contumely itself as the medium.

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1. संमानना परां हानिं योगर्द्धेः कुरुते यतः ।
जनेनावमतो योगी योगासिद्धिं च विन्दति ॥

36. But now the Jîva is at hearing[1], instructing[2], learning[3], asking[4], adoring[5], singing[6], touching[7], realising[8] and praising[9], the Lord. Thus perpetually revelling in the enjoyment of the worship of Murâri's feet, it may be that Jîva, seated firmly in his fortress of wisdom, is well nigh unassailable.

Further :—

37. The Jîva, who, weaned from vain wants, is happy, and even from law-allowed wants free, spurning them even when they spontaneously approach, and injuring none, liveth thus the life of a boa-constrictor[10].

Kama.—(*Smiling and shy*) Friend ! How is it

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1. The attributes of God. 2. What he heard to others. 3. The lore allied to the subject (of Yôga). 4. His doubts through his Achârya. 5. The Lord. 6. His Holy names. 7. His materials of worship *i e.* Basil etc. 8. His form. 9. God.
10. The life of a boa-constrictor lies in the fact that it only receives its food reaching its mouth of its own accord.

that at war time, thou art as timid as a child. For, thou dost not appear like taking time by the forelock.

38. Thou, the best of seasons and right worthy to enjoy pleasures infinite, art my friend. Myself am Káma great, holding under my grip mortals and immortals and animals, and this is Kródha, cruel by nature and resenting all opposition to me. We three therefore shall jointly now perpetrate nocturnal slaughter as did *Aswatthàma* and others[1] of old.

Vasanta.—Friend ! I am not unmindful of all the pros and cons in this affair but I doubt how we shall be otherwise than unsuccessful when Jíva doth not allow us the slightest loop hole, for, what availeth the waking sentinel after the house has been rifled by a gang of thieves ?

39. To promote *Nivritti-Dharma* and to refrain from *Pravritti-Dharma*, the Jíva

1. Kripáchârya and Kritavarma.

resorteth to the Universe-Maker, just like an invalid resorting to a physician.

Krodha.—(*With haste*). Vasanta and Kâma shall presently know my extraordinary skill in carrying out what I will.

40. Several are the persons of wondrous valour, ruined by this,—myself, by various expedients, without actually taking hold of (the victims), as in the case of Jamadagni[1] and others, and actually taking hold of (the victims), as in the case of Râvana and others.

Vasanta.—Well known is this, thine exploit! But where is thy opportunity to seize the

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1. A sage named Jamadagni, while penancing in his hermitage, was met by Kârtavîrya, who, not getting the sacred cow, he asked for, flung a snake in the sage's neck and the sage, enraged at this, cursed Kârtavîrya, even before the sage was killed by him. The implication is that Jamadagni lost his life through Kârtavîrya, as he (the sage) became a victim to anger apparently through a snake and not through Anger (Krôdha) seizing him directly.

Jiva who hath thoroughly renounced the world?

Krodha.—(*Shouting Ha! Ha!!*). I have opportunities even for such a person.

41. By just robbing a person though he hath detached his mind thoroughly, of a shattered garment of his, a seat, a *Kamandalu*,[1] etc., by contriving to hide such articles, of a sudden, I shall disconcert the Yóga of a person by bringing about uneasiness of mind, false prattles, untrue imputations, mischief, ignorance, etc.

Further:—

What wonder is there in unhinging Jiva's concentration of mind, when I could disturb the minds of highly eminent personages such as *Mahéswara* ?

42. For an Airávata, which weareth the flowery-bunch-like Earth as its crest-jewel[2]

1. Pot used by an ascetic for keeping water.
2. The Airâvata is supposed to bear the Eastern quarter of the Earth on its head and the Earth supported on its head is compared to the wearing of flower bunches.

with no effort, can the carrying of the Lord of the Dêvas (Indra), the overthrowing of the Asura hosts, the shattering of the Kuláchala mountain, and the devastation of forests vast, be a cause of wonder?

Kama.—Friend Vasanta! Beware that what Krôdha sayeth may not prove untrue.

43. Who dare resist the force of the darkness of Kródha, more powerful than sleep, swoon and death-agony, effacing all established distinctions of castes and ideas of high and low and resembling the dark billows of Yamuná, overflowing its banks, swelled by downpours of coveys of clouds (gathering) at the time of the great cataclysm?

Further:—

My glory, proclaimed by sages great, such as Válmíki, is a thing also not to be lightly passed over.

44. Was not even Srì Ráma the victim of

my contempt[1] through the influence of my weapon,—Sri-Ràma—the Lion of the Elephant-like Virâdha[2], the exsiccator[3] of the ocean, through the fire of his shaft, the conqueror of Khara,[4] Dhûshana, and their hosts, the severer of the ten heads of Rávana and the decimator of Kumbhakarna?

Vasanta.—Káma ! Well done.

Kama.—Friend ! All praise is thine ; for it is through thine influence, all this was done by me.

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1. Indulging in lamentations etc. over the loss of his wife Sîta.
2. A giant slain by Râma in the Dandaka forest, immediately after Sîta was taken away by Rávana.
3. The allusion is to Râma drying up the ocean by sending forth his arrows, enraged at the presiding deity of Ocean not answering his call promptly.
4. At Dandaka forest these two giants with their followers of 14000 Rakshasas were slain by Râma all alone.

Vasanta.—Hallo, Fish-bannered Káma! Even the greatest warriors plunge into grief through thy greatness and become lunatics.

For :—

45. A person, whose eyes[1] are reddened and who is intoxicated with the wine-like wenches, doth bewail, faint, waver, bemoan and discriminateth not good from evil.

(*Musing*). Unconquerable as ye, Káma and Ródha are, something still lurketh in my mind. In all business the greater the succour, the more successful are the results.

(*Gesturing as if approaching footsteps were heard*).

46. Yonder cometh *Lôbha*, attended by his consort *Trishnâ*[2], despatched by *Mahâmôha*, to despoil Jiva's craving for Móksha,—*Lôbha*, the foremost of the devastators of *Dharma*, the ruiner of

1. Eyes blinded with passion.
2. Covetousness.

the efforts of *Sama* and *Dama*, the swallower of the ocean of knowledge and the deviser of obstacles to Yógis.

Kama and Krodha.—(*See with delight*).

Vasanta.—Invite here *Lôbha*, the one coveted after, by all minds in the universe.

Kama and Krodha.—Well conceived, friend Vasanta!

Kama.—(*Snapping the thumb and fore-finger together*).

Krodha.—(*Seconds with loud applause*).

(*Then enter Lôbha and Trishnâ*).

Lobha.—47. Here in haste approach I—the consort of *Trishnâ*, bearing Mahâmôha's commands on my head, that are as it were, a garland (to the head). Who shall bring about contentment to this self of mine, even with the gift of golden *Brahmànda* worlds, so famous for immensity and for numbers?

(*Embracing Trishnâ*). Love mine!

48. The Maker Himself seemeth, dear Trishnâ ! to have created thee—of unfailing youth,[1] rolling together the beauties of all the maidens of the Devas !

I shall just demonstrate this :—

49. Even were thy belly filled with several mountains of gold[2] and silver,[3] Trishnâ ! its emaciation increaseth[4] all the more !

Trishna.—Small wonder that the beauty of this, thine wife, surpasseth that of every other woman ! Yet make for me more necklets, armlets, waistlets and anklets, fitting my beauty, gathering together all gems from the mansions of the Dévas and the Asuras.

Lobha.—Love mine ! Easy done this, thy request. Vanquished by me are the *Dêvas* and the *Asuras*, the *Kinnaras* and the *Kimpuru-*

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1. cf. तृष्णैका तरुणायते. (Smriti).
2. Meru. 3. Kailâsa.
4. And not the belly.

shas, the *Vidyâdharas* and the *Manis*[1], and men and beasts, in that they mutually kill each other and take even a particle of chaff for the golden Méru. Just hear the pitiable plight I subject him who styleth himself as Kubéra, the Lord of Riches and the companion of Tryambaka[2].

50. Spendeth not the King of Kings[3]
his begotten wealth,
With his wits all bewildered, nor doth
he enjoy,
Yet longeth he for more and more
wealth, knowing not the joy
of sleep
Yet guardeth he like the devil, the
greatest of treasures.

Trishna.—*Áryaputra*! Now that by thee are the worlds three made greedy of wealth which is the second Aim of life, what may be the situation of the person possessed of Vivêka?

1. Sages.
2. Siva.
3. Kubêra.

Lobha.—Love mine? What hath yet to be ascertained is this. Here, awaiting my arrival, remain Kàma and Ródha—instigated by Mahámóha—to damp the enthusiasm of the Jíva for *yôga*. We shall just approach them.

(*Approaching*). Here is Lóbha, prostrating his elder brothers, Káma and Ródha.

Trishna.—Here is she prostrating—thy daughter in-law, ye elders!

Kama and Krodha.—Long may ye both live!

Vasanta.—Ha! Your meeting is like the conjunction of heat, wind and wild fire! Successful shall prove king Mahámóha's enterprise and your wives, Rati, Jighâmsâ[1] and Trishnâ shall never to widowhood be victims by (any efforts of) Vivêka.

(*All embrace each other*).

Kama.—Welcome to Lóbha, the protector of wealth—all my world (art thou).

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1. Desire to manslaughter.

Lobha.—Yes, I am indeed the object of thy grace.

Krodha.—Dost thou conduct carefully our master's business,—thou who turnest away at the mere mention of Móksha ?

Lobha.—Through thy grace, unfettered are my ways everywhere. Behold now the present unique condition of the world, ardently intent, like Duryódhana, on begetting wealth, which is the second End of life.

51. These kings of the earth, ever so firmly greedy for even a particle of a sod of this mean earthy earth, distract themselves ; the lords of the immortals do ever tremble with fear, lest their position be coveted by anyone somewhere performing penance ; even the ascetics who have renounced the world are not free from the weakness of censuring a person extolled by another. The whole universe is therefore under the influence of Durmati's maids Asúyâ[1] and Irshâ.[2]

1. Envy. 2. Malice,

52. Persons, seized by the demon of insatiable greed, trot though all the Quarters Ten ; make the surface of the earth disturbed ; sing the praises of the rich ; volunteer menial service to others ; cross the high seas with ships and wage vain wars.

Vasanta.—Ah ! long live thee, Mahámóha's prime minister ! What obstacles shall there be for thee—the promoter of the Second End of life, so liked by all minds alike, owing to its susceptibility (as means) for enjoyment,—the End, proclaimed in *Artha-sâstra*,[1] that is so patronised by multitudes of kings,—the end that is the Incarnation of wealth itself, so well co-operated by *Trishnâ* ?

53. The End of life named Wealth (*Artha*) patronised by the votaries of *Kâmasástra*[2] and begotten by means fair or foul, as may the tides of time determine, is entirely of thy making, what of earning, of hoarding and of refusing to the needy !

1. Science of Wealth, (Second End of Life)
2. „ „ Love, (Third End of Life)

Ye shall heed this my proposal. How shall we capture a person clothed in the unassailable armour of wisdom viz., *Viveka* ?

Kama.—Friend! It is thus that I have made up my mind:—I shall advance in front; ye three shall, placing Trishnâ in the centre, follow me and protect both the flanks and the rear. With such unassailable squadron as we are, the baffling of Viveka's efforts, bent upon ruining his own clan, shall be a *fait accompli*.

(*All range themselves accordingly and walk five or six paces*).

Kama.—(*Waving his flowery bow fixed with shafts in haste*). Behold ye, the target secured for the darts of my bow,—darts nice and sharp, now braced to the string.

54. Look here how yon person, espousing the way of surrender, realiseth his own self, by singular Yôga-practices, is steady by his senses multitudinous being restrained, breath controlled and weaned (from the worlds),

treading the way of *Nivritti* (renunciation).

Vasanta.—(*Looking carefully*). Heigho! all attention we must now be.

55. Here museth Vivêka over some secret, helped by Sumati, and all secluded, after retrieving the Jiva from the Ocean of *Mâyâ*[1], so as to make him reach *Parama-pada*[2].

Krodha—(*Knitting his eyebrows*). Ah Vasanta! Let the wicked Vivêka deliberate what he may, but the Jiva shall never defeat our designs, led (as we are) by Kâma in the van.

56. The self-born Kâma, who eateth up the wealth of faultless Yôga, catcheth witless beings[3], sporting themselves in the Samsâra-sea, boisterous with mighty billows, by his hook of sense-enjoyment, making them thus his condiment.

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1. See n. 6, p. 72.
2. See n. 4, p. 72.
3. Fish to wit. (*i.e.*, souls in Samsâra are, like fish, caught by lust).

Behold the quaint meditative mood of the Jîva!

57. The Yôgi, construing knowledge of the True Self as the mansion, blessed attribute-groups—his ornaments, meditation—his sexual enjoyment, secluded habit of austerity—his love-prattle, resorteth to his seraglio of Upanishads, shutting himself off from all the world. Thus doth he enjoy the moods of Love under the pretext of Peace.

Vasanta. (*Aside*). Enough of these vain hopes. These are mere castles in the air.

(*Aloud*). Friend! In the presence of a mighty foe, of what avail are these bragging words?

Lobha.—Friend Vasanta! My wife Trishnâ hath to be consoled as she is afraid of the enemies' tumult.

(*Looking at Trishnâ*). Charmed looking Trishnà! Fear not the foe, howsoever mighty, so long as thou art in the midst of

this great warrior-squadron.

Trishna.—So long as thou, esteemed by all the Dêvas and the Asuras, art alive, I am ever free from fear.

Kama.—(*Looking round with fear*). Now we must retrace our steps.

58. For, Vivêka, with his natural strength[1] of unfailing knowledge, with wondrous walk, well equipped with the firm armour of forbearance and contentment, appeareth before us, seated in the chariot of *Pranava*[2] sent by Brahman, and he disperseth our squadron.

(*All fear*).

59. If one of ye three, peradventure, meet with danger, surely Mahâmôha whose very life is in the lives of those devoted to him, shall himself put an end to his life. Instantaneously shall his wife Durmati commit *Sati*[3]. Therefore retreat from

1. Army. 2. See n. 6, p. 2.
3. The Hindu custom of the wife being cremated with her departed husband.

the presence of Vivêka is at this juncture most advisable.

Lobha.—Fight we must not here, without our king. He himself will decide what yet remaineth to be done.

Krodha.—(*With disgust*). But so far what have we done for our king's business?

Lobha.—Friend!

60. The march of time, with the high speed of the sun's car revolving fast, can not be impeded by the impact of a gust of wind from the opposite direction. The wise won't shut the door after the horse is stolen. Therefore it is better for us now to think how best we may tide over our future troubles.

Therefore, in this affair, we must first protect our lives. For, it is said that one must protect oneself by every means in his power.

Kama.—Our Lôbha, who knoweth the ways of the world, giveth us advice most apt.

61. It is not meet that we, who wanted to adopt the policy of night-slaughter till now, should fall into the great abysmal pit of angry Vivêka. Now shall Mahâ-môha himself strive to defeat our foe in action, himself leading Dambha[1] with his wife Kuhanâ[2] and Garva[3] with his wife Asûyá[4] etc.

Therefore we shall now disperse in different directions, for, they say that to save oneself he should forego the world.

(*Thus saying exeunt all*).

Finis Act IV termed Kâmâdi-Vyûha-Bhêda (Dispersion of the Squadron of Kâma etc.)

AUM.

1. Vanity.
2. Fraud.
3. Pride.
4. Envy.

ÔM=(A-U-M)

SANKALPA-SÛRYÔDAYA

ACT V.

THEN ENTER DAMBHA AND KUHANA.

Dambha.—Halloo ! Kuhaná ! my dutiful wife ! I want thee. For, thou art my co-partner, by none unpolluted, as was Tárá[1] owned by Brihaspati, and Ahalyá[2] owned by Gautama. Thou wouldst not brook even a moment's separation from me.

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1. Tará, the wife of Brihaspati was seduced by Chandra, under the pretext of discipleship. The Drama of *Târá Sasánka* is too well known to be reproduced here in extenso.
2. Ahalyá, the wife of Gautama was seduced by Indra. The latter, enraged at this seduction, cursed his wife and transformed her to a stone. She continued in this stony state till Sri Rāma gave her back her former form by the touch of his feet, on his way to Mithilá.

Kuhana.—Thou, the best of Bráhmanas, hast expressed correctly. And yet I blush at the illustrations cited. Thou, my master, shouldst have said: "As Arundhati[1] owned by Vasishta." Whenever I am courted by thieves, gamblers, village headmen, royal ministers, heretics and such others, I resort to them, taking them, *quotha*, for thyself!

Dambha.—(*Smiling*). Therefore thou art the best of chaste women in all the worlds. My Agnihótra[2] and other sacred fires, even if interrupted, are kept burning by thee—my sacrificial wife, by fires, brought from some place or other, when my Gárhapatya[3] fire is extinguished.

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1. Arundhati, the wife of Vasishta, is reputed to be one of the unquestionably chaste ladies ever known.

2. A ceremony performed daily, both morn and eve, wherein the housewife has to look to the unbroken continuance of Fire, all through her life.

3. One of the three kinds of sacred fires pertaining to married life.

My Sthálipáka[1] ceremony is similarly never interrupted, as thou concealest even thy menstrual course. Similarly again the *Vaisvadeva*[2] and *Pitriyajñya*[3] ceremonies are never interrupted. Where then is the occasion for expiation ?

Kuhana.—Hush ! Heaven forbid ! ! There is need for substitution, only when there happeneth interruption to Fire. In our home, interruption to Fire is a thing yet unheard of, for, our ever-pleased *Lares et Penátes* guard our Fires perpetually. Similarly, concealment of the periodical course shall be necessary, only if that monthly sickness ever appear at all. The same *Lares et Penátes* delay its happening, should it chance to appear during the *parvas*[4].

Dambha.—Well, Kuhaná ! Indeed, thou art

1. A ceremony done with grain as the chief ingredient before the fire and completed on the full-moon day.
2. A ceremony done with oblations to fire after the daily midday worship.
3. Ceremonies relating to departed souls
4. Full-moon days when Sthálipáka is performed.

my co-partner in life. Much I esteem thee, as thou dost maintain my Brâhmanism, thou—my sacrificial wife—the lawfully wedded wife of a great *Śrôtriya*[1]. Always thou observest the Dvádasi[2] vow, after sumptuously feeding me, who is ever pinched by hunger and thirst, even on *Harivâsara*[3] days, privately and well thou showest thine vow to others, by ostensibly wandering from door to door under the pretext of gathering materials[4] therefor. I shall now however unfold thee a secret.

There now exist some Asuras, who have bid goodbye to all Dharmas, putting on the garb of ascetics, maintaining arguments[5] tending to Máyà, seeming, as they

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1. One well-versed in the Vêdas.
2. The 12th day of the Lunar and the Solar fortnights when Brâhmanas take sumptuous meals early in the morning after a fast on the previous day.
3. That time of Dvâdasi during which fast is prescribed.
4. அகத்திக்கீரை, சண்டக்காய், வெல்லிமுள்ளி etc.
5. Arguing that all the world is a delusion and an unreality.

are, Kali-yuga itself incarnate. Thou shalt, at no time, leave my presence, seeing that these Asuras desire to entice thee, as Rávana[1] and Arjuna[2] once did. None but thou shalt even for a moment serve me, the best of Brâhmanas."

Queen Durmati hath, just now, requested me to practise some witchcraft on Vivêka, the desperado, who broodeth over some evil or other (to use) against our king Mahámóha, the Lord paramount of all pleasures, both mundane and *svargic*. It is as follows :—

"Well, boy Dambha! Thou who spoilest all the Dharmas of the universe shalt exterminate Viveka".

Averse as I am ever to desires, out of extreme civility, believing in the sages' dictum—"There is no sin in exorcising

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1. Ravâna carried away Sitâ in the guise of an ascetic from the Panchavaṭi forest.
2. Arjuna carried away Subhadrâ (sister of Lord Krishna) in the guise of an ascetic.

the six[1]" I have now undertaken the vow to gratify an unknown deity. Fetch me therefore Pàrijàta[2] flowers and fruits, collected by Lókapàla[3]s' Purôhits[4], after their bathing in the waters of the celestial Gangà.

Kuñana —Fie ! Fie ! ! Alas ! How witchcraft could be practised against Vivêka, the master of the quintessence of all the Sâstras, well protected by his cabinet ministers Sama, Dama, and others? They say[5] that witchcraft practised in such a case recoileth on, and bringeth evil to, the practiser himself.

Dambha.—Ah, silly Bràhmani[6] ! What speakest

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1. अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।
क्षेत्रदारहरश्चैव षडेते आततायिनः ॥
2. Flowers of the Kalpaka tree.
3. The guardians of the 8 Directions such as Kubera, Varuna, etc.
4. Priests—The implication is that Dambha's bath-materials are furnished by personages no less exalted than the Lôkapâlas.
5. cf. प्रत्यगेनमभिचारस्तृणुते.
6. A Brâhmana woman.

thou, without knowing my greatness?

1. Well versed I am in the sciences
twice-seven and four,
As also in the arts sixteen times four.
In time have I completed several
sacrifices with abundance of gifts,
Implanted all over the world are my
virtue-proclaiming flags.
Ah, thou co-partner of this most
virtuous self!
Let alone the eminence of my
erudition and good conduct.
Just think for a while over my
contentment.

2. After conquering the whole surface of the earth, Parasuràma, in all humility entreated me to accept the same as a present. I, treating the universe no better than a straw, rejected the offer. The Lords of the immortals, surprisingly gratified at my glory, desired to give me *Svarga* and *Môksha*, but rich in serenity, I rejected this offer as well.

Kuhana.—(*Musing*). Never mind. Is the

sorcery, that thy distinguished self proposest to practise against Vivêka and in which thou requirest my co-operation, of the type of *Syêna*[1] or of any other kind?

Dambha.—Ah! great *Srôtriya*'s lawful wife! I just tell thee the secret of secrets, known only to my most dutiful disciples. Tell this not even to thy companions, Trishnâ and others. The proposed witchcraft is not specially prescribed like *Syêna*[1].

But :—

3. All that is ordained as virtuous by the Srutis and Smritis, but when done at my instance, do wholly act as sorcery against Vivêka.

Kuhana.—Well conceived, but who is it that initiated thee in this mystery of injury to others?

Dambha.—Pah, simpleton! To me who knoweth everything, who is the initiator? All who fancy themselves erudite only resort to me and get their doubts cleared.

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1. A particular form of sorcery.

Albeit, I have taken one by the name of Garva, the disdainer of all worthy people, and one in the liking of all, who is the propounder of Mahàmóha's cult, as a mere witness in this affair. Awaiting his arrival, I sit with all materials ready on this seat of Kusá grass, spread by the sages seven, in this *siddha* hermitage, purified nine times over.

Kuhana.—Well done. The success of the enterprise shall equally be fruitful.

Dambha.—(*Gesturing omen*). My guardian angel Kuhaná! My right eye throbbeth and this surely doth indicate the encounter with a friend—(*Looking in front*).

Who is yon great soul that descendeth to this mortal world and approacheth towards this hermitage with a form whose burning brilliance blindfoldeth the onlookers?

(*Then enter Darpa wearing large sandals on the feet, waving his big arms every moment and with a flag-staff on which was*

tied firm a parchment inscribed with an oath).

Darpa.—Incited by king Mahámôha to condemn the best men, far and wide, I have wandered, just to discern the differences existing in the different worlds, and I have but now descended from Satyalôka[1] to this middle world[2], after thoroughly surveying all the quarters, up to the Chakravála Mountain. Worshipped by the guardians of the Points of Space headed by Indra, I wear this ruby-garland, a present given to me by the Ocean[3], the relative[4] of the Vanquisher of the demons Madhu and Kaitabha,—the Ocean, the donor to the Dêvas of the great presents, the cow, the wine, the nectar, the Moon, the Párijáta, the Kaustubha, the Chintámani,—the Ocean,

1. The world of the Prajâpati.
2. Human world.
3. The presiding deity of the Ocean is referred to here.
4. The relationship meant here is the Ocean being the father-in-law of Vishnu, as Lakshmi, his wife was born during the churning of the Ocean.

the patient endurer of all commotions caused by the churning of the Mandara Mountain, and just now, I resort to this land of Bhàrata.

4. Me, the world doth fancy, as the thirteenth[1] Aditya, the twelfth[1] Rudra, and the ninth[1] Vasu.

(*Musing and laughing sardonically*).

Strange is this world's folly! Those, whom even to think as equals to my servants is ridiculous, fondly fancy themselves to be my equals and betters!

5. In this world, men, whose minds shine with Vêdic knowledge, the grammarians, those from all doubts in the Kalpa-sûtras free, again those toiled hard in the Vedângas, and others well-versed in astronomy, others again who have mastered the verdict of Nirukti,[2] and those strong in the three[3]

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1. As a matter of fact there exist only 12 Adityas, 11 Rudras and 8 Vasûs.
2. Etymology. 3 Karma, Devata and Brahma Kândas.

Mîmámsas, and yet others who ever plod in the vast fields of Nyáya,—all have been routed by me.

(*Gazing at the sky*).

Ah, fool! askest thou whence and how I got all this learning?

(*Clapping the hands and laughing*).

6. Who but Providence endowed the swan with the power of distinguishing milk from water? Tell me how long it took Agastya to learn, to swallow the ocean deep.

But mind not this superiority of knowledge, known all over the universe. Even as regards good antecedents and conduct, I am matchless.

7. For, well known is my race in this world, for having given up the performance of even a single sacrifice, since the time of its first progenitor, for want of a suitable sacrificial priest to preside at the ceremony! Who knoweth my super-eminent, unrestrained penance, which

beggars all description and which is not understandable by any,—penance, the cardinal doctrine of which is that the senses should not be subjected to pain ?

8. Many are my disciples in this world who are known as Atheists and Heretics, quite competent to hide even the great Méru[1],—under the very nose of the Dévas, —through their artful arguments, striking and hypocritic ! Aye, they would make us believe that the whole world is mad, deaf, lame and blind !

9. If they do not do so, of what good are their arguments based on experience but which would not shut the mouths of the opponents ? The whole universe I shall bring under my sway, bymeans of diverse frauds,—*Mani*[2], *Mantra*, Medicine !

(*What sayeth another ?*) "Sayest thou that when arguments based on *Pramánas* are firmly established, why

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1. प्रपञ्चापलापिनः, महामायाविनः

2. मणिमन्त्रौषध्यः

adopt the ways[1] of the villain?"

(*Frowning and hissing*). Thou meanest of Bráhmanas behold! Do the believers in *Pramánas* decline to believe in the black color of the sky which is borne out by Observation?

10. Enough of the Six[2] schools of Philosophy, founded by the ancient Kánáda and others,—schools which are authorities only to those who believe in them! What fixity is there when these schools, conflicting with each other, deny the main doctrine that God is only one? Let therefore the followers of my creed, perpetuate my doctrines, ratiocinatively and easily arrived at, and with but two or three determinate steps of reasoning, holding its own irrefutably.

(*Looking to the South*). Are not yon kingdoms those of Magadha, Kalinga,

1. Denying the reality of the world.
2. Kânada, (2) Akshapâda, (3) Vyâsa, (4) Kapila, (5) Patanjali, (6) Jaimini.

Andhra, Dravida, Karnáta, Chóla, Konkana and others?

Alas!

11. Sitting at ease at the foot of the *Asrattha*[1] tree, I have formulated two scores and eight kinds of Buddhism, in several coarse dialects,[2] and I have overcome the pedantic pride of the followers of the Védas.

Thenceforth our renowned disciples move (unshackled) all over the world, leaving their enemies with their bare names[3] and implanting their triumphant banners in all the Islands Seven.

12. The monistic doctrine, I have given to some;[4] to some others[5] I have given the dualistic doctrine, and yet[6] to others I have

1. Banyan (*i.e.*, after becoming a Jina.)
2. (1) Mahârâshtra, (2) Magadha, (3) Saurasenî. (4) Apabhramsa, (5) Paisâcha, etc.,
3. Depriving them of everything else.
4. The Illusionists.
5. Târkikas.
6. Bhâskara, etc.,

given the untenable mono-dualistic doctrine. Methinks that soon I shall taste the pleasure of beholding the war (of words) as between two fighting goats,—war, caused by the vain zeal of the respective votaries for their chains of arguments.

(*Viewing round*).

These are regions, bordering on the seas, overrun by the Musalmans and the Greeks.

13. A certain Bráhmana,[1] laying wager in the gambling of the war of words, argued his theory but was soon defeated by his enemy and, thus deprived of his pride, he was made by me to abandon his adherence to Vedic ways. He readeth to-

1. One named Mandanamisra was defeated in a disputation by Sankara, the disciple of Bhattâchârya, and true to his wager, the former embraced the faith of the latter and compiled a work named "Surêsvara Vârtikâ"—"Message from the Lord of the Immortals". The cardinal points in his theory are that Vijñâna alone is real and everything else is unreal and that Châvaka faith alone is true and that the Vedas are false.

gether the mutually conflicting doctrines of Jina, Buddha, Brihaspati, etc, with deadly differences among themselves and tantaliseth credulous minds (not versed in Sástras).

These countries, infested by barbarians, who are no better than goats, beasts and birds, deserve not even a look from me. In these countries those who do not know even the alphabet carry big books under their arm-pits, and with heavy eyebrows put on the airs of erudite persons. Ah ! deceived I am by my sight, directed to a distance !

14. Enough of beholding these who prattle all manner of nonsense, conceited with their little knowledge, disregarding their own hierarchy of preceptors, ignorant of either Svarga or Môkshà, fancying themselves as erudite, (their only virtue being the frequent dance[1] of their fingers) and

1. The implication is that the erudition of these men lies only in their frequent movement of their fingers, thus posing as if they were learned men.

acting as ministers to foolish kings.

(*Looking to the North*). Yonder some one cometh, facing the South, either from Kásmìra, or Jalàndhara. I shall just ascertain from him how my wives fare? Ah! good Bràhmana! "Knowest thou the present plight of my wives Irshà, and Asûyá, who have set out to go round the Mêru mountain, under the leading of Durmati?"

(*Then listening*).

"What! Sayest thou that they are imprisoned in the depths of *Nivritti* Dharma, by Sumati's deceitful companions Maitri[1], Karuná,[2] Mudità,[3] and Upêkshâ[4]"? (*With anger*). Ah, this devil of a sinful Bràhmana speaketh untruth. Ah thou mischievous bastard *Srôtriya*! Thou Brahma-Ràkshasa!

How could this mishap befall my

1. Friendship towards the virtuous.
2. Pity towards the miserable.
3. Joy towards the happy.
4. Indifference towards the sinners.

chaste wives, who, though enticing all the world, never for a moment lack in their sole devotion for me ! (*Musing*). Already known to me is this wandering wayfarer, used as a messenger to different climes by the hunting chiefs of the mountainous tribes.

(*Mocking*). Alas ! Several are the vices converging in one centre, through singularities of places and times !

15. For, his mother-in-law followeth Digambara's[1] doctrine ; Saugatas[2] are his relatives ; his mother and father are the votaries of Pasupati ;[3] Vibhàshika[4] is his teacher ; his wife stands by Sânkhya-yôga ; Chárváka's disciple is his friend ; himself, known as Mithyàchára,[5] fouleth the Vêdas.

Therefore this hunter's spy, Mithyáchàra, ever habituated to utter lies, is unfit to

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1. See n. 1, p. 141. 2. Buddhists, such as Sautrântika, Yôgâchâra who hold that the whole external world is unreal, and as the Mâyâvâdins also believe similarly, the appropriateness of the relationship is evident. 3. See n. 2, p. 144.
4. See n. 1, p. 137. 5. Follower of false practices.

be conversed with by high souls like myself ; to wipe off the sin of having seen him, I shall just see the sun or *myself*.[1] (*Walking quickly*). Alas! Are not yon countries in the midland regions between the great rivers the Gangà and the Yamunà ? Who is here, though gifted with boons by Brahma and Siva, that will understand my doctrine, full of diverse theories which would baffle even those who profess the knowledge of Brihaspati? Much less he who could controvert, criticise or support my doctrine! These great cities are topsy-turvied by the barbarian kings of the West, invited by our sovereign Mahàmôha to shut off the doors to Móksha. Here moveth about some *Dámbhika-Chakravarti*[2]!

16. These, though they will never go abegging and will scorn even voluntary

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1. The idea is that the sanctity of his own self is no less efficacious to eradicate sin than the sanctity of the sun.

2. The first in rank amongst the (Dâmbhikas) proud men.

gifts, always regulate their amorous[1] gait to the dance of the Actress—Greed. They behave, as if, of their own accord, they uphold the *Dharma* called *Nivritti*, their eyes betokening all love for the emotion of Peace and they are saluted by virtuous men.

Alas! What shall I say about this unrestricted sway of Kali, or of the ripe fruition of the penance of Mahámóha ?

17. This universe, drained of all its wealth, is duped by audacious cheats, who revel at night-time secretly in lecherous lust, which is augmented by the drink of wine at the special *Sautrâmani*[2] sacrifice of amorous sexual enjoyment with harlots, but who, at break of day, put on diverse deceptive appearances.

Yonder loom rows of villages of conservative Brâhmanas, who have not fully severed their connection with the

1. Walk of a lover under some pretext or other.
2. A sacrifice in which wine is prescribed to be drunk.

country of the Mlechás (barbarians) and who, to all appearance, pose themselves as the defenders of the Varnâsramas.

In these villages :—

18. The *Samskàras*[1] are mere merry-making festivities[2] ; *Sandhyá*[3] is performed only for diversion's sake ; *Sávitri*[4] is ever interrupted by gossip ; voiding of excrement is a mere show ; thus is this universe topsy-turvied by the force of this Kali age, which acteth in harmony with king Môha and which setteth forth the doctrine of the Alepakas[5].

Oh, strange also is this course of Dharma practised here !

19. Ever the young[6] couples of this

1. Upanayana (=The ceremony of wearing the holy thread), Vivâha (marriage) etc.
2. Consist only in singing, dancing, and adorning houses, *sans* all Vedic rights.
3. Religious ablutions performed thrice a day.
4. Gâyatri performed during Sandhya ceremony.
5. सांख्यानाम्, अद्वैतिनां, चार्वाकाणां वा—सर्वधर्मस्वरूपत्यागात् ।
6. पुत्रजनयोग्यवयोविशेषः

village, with hairs black[1], perform the Agnihôtra[2] sacrifice of sexual intercourse that could be performed only by wedded couples,—sacrifice that is inaugurated by Cupid and in which the woman fancieth the man and the man fancieth the woman as their mutual deity.

Further :—

20. All these wander from street to street and thrive by usury, full of deceitful words. They never examine the (capacity of their) students, but merely make them chant the Vêdas like parrots, themselves not knowing the meaning and thrive in mere appearances.

(*Looking in another direction*).

These, looking like liberated men, painted in a picture, observe the vow of silence, sitting in the corner of a dilapidated convent. (*Discerning carefully*). Ha, Ha! They feign the performance of

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1. cf. Sruti : जातपुत्रः कृष्णकेशोऽग्नादधीते ॥
2. See n. 2. p. 249.

Prânâyâma[1], seeming, as if they have ceased living, holding their noses by their right hands, the fingers of which are fully covered with long Kusa grass.

(*Clapping the hands*).

21. Ye great men follow the vow of silence through sheer want of ability to talk; ye esteem each other, as no body else care for ye; ye resort to alms, having no other go and ye follow the celibacy of a horse in harness[2], for a long time.

(*Flinging the hands with contempt*).

22. Enough of these wicked men, maddened with no small pride, unrestrained in (the matter of) the Demon of Conceit,—

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1. The act of restraining the breath with the utterance of Gâyatri.
2. A horse ever tied and used could not enjoy its mate and so becomes a perpetual celibate for all practical purposes, though not of its own accord, but out of necessity. The insinuation here is that the particular persons referred to are celibates from necessity and not of free will.

men, not proficient in the war of words, not conversant in the course of logic,—men prone to all manner of vows not authorised,—men not rid of the influence of vanity, and not known for high talents! (*Casting the look in another direction*).

These are men who cover their whole chest with the holy-thread, not containable in a fist-hold, who hold the *japa*-garlands in their hands, and who frequently touch their hands, eyes, legs, etc, chanting hymns as they do so. They stretch their clothes, antelope's skin, Kusa grass, etc. as seats and sit on them near the high ways resorted to by caravans of way-farers, going on holy pilgrimages. Alas! Look at these great Yôgis' strange aversion to desire; they cannot but laugh themselves in their own sleeves!

For:—

23. Planting before them very long holy-staffs, which are decked with no small bundles of Kusa grass, and which remind

one of Dambha's flag, you hypocritical ascetics, preceptors but in name, condescend not even to look at those folk who deposit money-presents at their feet, bent in all devotion.

Halloo! Pretending as if in incessant and intense devotion, these look not at even the deity installed before them! Though looking with half-ope eyes at the teacher, parents, etc, who approach them, they affect, as if they do not see them; why speak then of their prostrating etc?

24. The Dâmbhikas[1], really proud by their mind- and sense-control, of their conduct, meditation and absence of greed, after all, fail to approach even by a millionth part the pride of those Dâmbhikas[1], who feign to pose as men, bereft of all pride.

Here is another—the foremost amongst the pious, practising penances in the

1. Vain men.

manner of the cat[1] and of the crane[2].

25. This vainest of the vain, with a body, kept steady by long practice and with hands stretched aloft, as if proclaiming his own devotion to penance, standeth himself on his single foot on earth, spread over with Kusa-grass, like a live-figure painted in a picture.

Here is a strange kind of Sacrificer :—

26. Performing frequent prostrations, with holy fragrant-earth smeared all over the forehead, chin, nose, knees, arms, belly, etc, there is another, kindling his sacrificial fire, as if coveting the Golden Mountain (itself) and looketh with his half-closed eyes Dambha personified !

(*Turning round and gazing*).

Indeed ! Strange is the greedlessness

1. The cat stands in the posture of attention in a corner and seizes all of a sudden an approaching prey.
2. The crane first creates confidence by show of indifference but seizes upon the prey approaching

of the Sanyásins of this Kali age whose only boast is their colored[1] robe and holy staff.[2]

27. For alms, for wherewithal to
maintain disciples,
For robes, for funds to convents
permanent endow,
For equipping library, saying thus,
Do Sanyasins even, ever cherish
lust of lucre.

(*With delight*)

Surely as long as this mortal world is beset by men of this stamp, Mahá-môha's mission cannot but prove a success. Still, you place between the confluence of the White[3] and the Black[4] rivers seemeth somewhat to be the resort of wisdom[5].

For :—

28. In one portion (of this hermitage) there is a mound of *mrittikà*,[6] resembling sand-heaps of the ocean of *âchára*[7]; in

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1. काषाय. 2. दण्ड.
3. Gangâ, 4. Yamunâ, 5. Vivêka.
6. Earth used for washing.
7. Ceremonial practices.

another place there are blades of Kusa-grass, as sharp as weapons collected to root away sins: yet in another place appear gathered, flowers, tendrils and fruits, the relics of worship. Methinks, this is the holy hermitage of some true yôgi!

29. Having traversed beyond, the mire of knowledge opposed to (the teachings of the Vêdas), the wilderness of the Vindhya-like sense-dictates, the mirage of *Trivarga*[1] and the net of *Triguna*[2] by various austerities, here is some one, shining almost like a *Mukta*[3]. He is either the offspring or the elder brother, or may be the father, of the Sun.—

I shall just approach him.

(*Thus saying enters the hermitage*).

(*Gesturing a good omen*) (*With joy*). Surely this throbbing of my right eye

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1. See n. 1, p. 115.
2. Prakriti.
3. Absolved person.

indicateth that my meeting with my sweetheart is close at hand.

(*Then enters Asûyâ, disguised as an ascetic*).

Asuya.—I am now commanded by Durmati, the queen of Mahâmôha, the foremost of Vivêka's foes, to corrupt the minds of the wise, so masquerading as would strike confidence into the minds of the whole universe. All the worlds ten and four I have wandered and after bathing in the holy waters of the *Prayâga*, I am just approaching the hermitage of this venerable ancestor named Dharmadhvaja. Clever espionage I should practise so as to make even good appear evil.

(*Praising her own skill*).

30. Vigilant that I am, even *Isvara*, the extirpator of the sins of the universe, could not afford to remain exempt from blemish.

Unrestrainedly, the persons obsessed by me ever impute faults even in cases where they exist not in the least. What to say

in cases where faults exist ?

31. Of even the stainless Sri Râma—the paragon of all virtues, this world which by its/ sharp-edged sword-like tongue driveth discrimination away, speaketh ill in the presence of the virtuous, for his slaughter of Tâtakâ[1], for his unfairness towards Vâlin[2] and for his slight step-back[3] in battle. Shall it then neglect ordinary

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1. The killing of a woman is not sanctioned by the Hindu Sâstras. Tâtakâ being a giantess, her slaughter was instigated by Visvâmitra as she caused great havoc to the sacrifices of great sages.

2. Unfairness is attributed as Râma laid himself in ambush to kill Vâlin instead of striking him direct face to face. The controversy between Sri Râma and Vâlin hereon is dwelt at length in the Kishkindhâ Kânda of Sri Râmâyana.

3. Sri Râma had to face the tremendous odds of Khara's hosts of 14,000 men in Janasthâna and in the heat of the raging battle, he, ever known not to flinch even a step in all his valiant fights, had to retrace by a single step, overwhelmed by the might of the opposed forces—(vide Aranyakânda of Sri Râmâyana).

mortals of limited virtue and in whom fault is plain ?

Who are yon sages who have spread their Yôga seats under the *Kadamba* trees, on the regions close by the Gangâ, whose bodies are erect and steady owing to the *Paryanka*[1]-posture ? Some of them are clean-shaven, others are full of matted hairs, and yet others have plaited tufts.

(*Eyeing attentively*).

Alas ! Noted are these people !

(*Smiling*).

32. Communing with that Brahman (woman) and bowed down, with burdéning bosoms, with frames held in thrilling sensations, these votaries of Kâmasâstra, under thorough control of their sense-group, are too well known, and having bid goodbye to all *Dharmas*, they pose themselves as *Muktas*.

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1. A kind of assumed posture when performing Yôga.

I shall just mention their names :—

33. These are *Sraddhayáji*,[1] *Shadrasa-Brahmaràdin*,[2] *Kámaikánti*,[3] *Kàkani-nishka dàsa*.[4] Some are the disciples of *Márjára*,[5] others of *Kukkuta*,[6] and still others of *Baka*.[7] Firm votaries these are of the *Chàrvàka* faith!

May these self-servers prosper! For it is evident that :—

34. These beggars, to make their good with drinking vessel, wistfully eye every moment at the fresh and tender

1. He who performs sacrifice to create love for himself from others.
2. He who construes the six beastly emotions themselves to be the Brahman.
3. He who is over head and ears in lust.
4. He who takes a cowry for a Pagoda.
5. He who seizes on an object like a cat.
6. He who commits rape like a cock.
7. He who robs others of their belongings by make-beliefs like the crane.

shoots of the Banyan tree that Lord Vishnu[1] Himself desireth to repose under,—the tree under which the Great Dancer[2] seeketh himself rest.

(*Lending the ear towards the air*).

"What say ye, beggars!"? Say ye that for me, an ascetic, to scorn (others) is inconsistent? If so, ye yourselves stand self-condemned. For, ye are supposed to be ascetics and yet scorn me!

(*Turning in another direction*).

Yonder approacheth another, wearing golden pendants and bearing staff and jar, thick girdle of Kusa-grass tied firmly round his waist and a belly puffed with sumptuous Ashtakâ[3]-srâddha dinners. He

1. At the end of the great Deluge, after annihilating the great Kosmos, Vishnu is believed to float on a banyan leaf.
2. Rudra is believed to take rest under the banyan tree after his dance.
3. This is an annual ceremony performed in the month of March in which the Brâhmanas are sumptuously fed for the benefit of the departed souls.

trieth to enter this hermitage, inaccessible even to immortals, forcing people in front, muttering threats by shouts of frequent *hums*, casting his looks here and there and counting the triple worlds for naught but straw! I shall just prevent his ingress by interposing at the gate of the hermitage and find out who he really is.

Darpa.—(*Approaching and gesturing respect*). Ah, divine lady! Thy greatness is well known in the story[1] of the Mahâbhârata; thou seemest to be the presiding deity of the ascetic order. Thy success in Yôga is unquestionable. Thou seemest to be quite affable. I therefore wish to know particularly thine residence, lineage, race, etc.

Asuya.—Charming man! Thou askest me something unfit to be told by those belonging to the ascetic order. Without prostrating to me, how is it that thou standest like a sacrificial post?

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1. cf. ककचैः कृत्तदेहोऽपि दीपितोऽपि दवाग्निना ।
मूच्यग्रं न प्रदास्यामि विना युद्धेन केशव ॥

Darpa.—By age, act, erudition, etc. superior I am, but by thy holy order, superior thou art. So I was in a dilemma as to who should prostrate whom in such a case.

Asuya.—If so, in this hermitage, there is the all-*Dharma*-knowing sage. Through him, we shall have our conflict of duties cleared.

Darpa.—I shall try to accommodate thy wish in the matter, but let that alone for a while. I have something else in my mind.

35. By thy conduct, look, thought and action, I fancy thee, as being acquainted with me before, but thou seemest strangely disguised!

Asuya.—I also fancy thee as having been seen by me before. But never mind this controversy now. I wish to prescribe some expiatory rite for thee, who simply wearest white clothes and standest like a lamp-post, without prostrating to my noble self, whose feet is worshipped frequently at every ceremony, by even the foremost of ascetics, who take me for their superior

in *àchára*. I will thus make thee holy.

Darpa.—(*Aside*). This votary of the ascetic order prattleth some nonsense.

(*Aloud*). (*With hesitancy*). Be it so. We shall then ask the master of this hermitage.

(*Thus saying, both advance*).

Dambha.—(*On seeing both, feigns to be under a vow of silence, and orders his wife by gestures.*)

Kuhana.—(*Advancing in haste*).

Ah, divine *Sanyasiní*![1] Stand ye must, at a distance from the presence of the master of my house. For, it is not proper for my master to remain near ye, who have not taken your bath and who are polluted by long travel. Let not your shadow which would vitiate the efficacy of *Mantras*, defile the holy person of this great Yôgi. Him, even the high-souled sages, prostrate at a distance. The water of the Bhágîrathi,

1. Ascetic woman.

brought even by these (sages), my master deigneth not to touch by his hand.

Darpa.—Great is this observance of ceremony by ye, a strange couple! At the confluence of the Gangâ and the Yamunâ, we have bathed and have sprinkled on our heads, over and over again, water sanctified by the most virtuous *Mantras*. Could ye possibly be even the shadow of our likeness, having forms, self-luminious and splendrously bright as the Sun? "Drop into perdition" is all that you deserve. Alas! This, thy husband, a disgrace to his order, surely betrayeth his ignorance under the pretext of silence, by disregarding me, the greatest of the great, and esteem-worthy for all the universe and this guest of an ascetic woman who have resorted to thee, to clear the doubt:—"who should prostrate whom".

Dambha.—(*Knitting his brows and making Hum-kâra*[1].)

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1. A sound of Hum.

Kuhana.—(*Approaching in haste and shutting his mouth with her hand*). Highly illustrious *Dharmadhvaja*! Breaking thy vow of silence, by an appropriate act[1], thou shalt give a fit reply to these two worthy guests.

Dambha.—(*Gesturing Prânâyâma*[2] *and uttering Pranava*[3] *aloud.*)

(*Aside*) Unexpected is this conversation with one unfit to be conversed with.

(*Aloud*). Ah, thou vilest of Brâhmanas and foremost of fools! Sayest thou that it is I that exhibit ignorance? Luckily thou wast not cursed by me so far, lest my penance would suffer. Many are the persons that I have cursed and reduced to ashes!

Ah, miscreant, strange and unheard-of hitherto-fore! Get thee gone. Let not thee be burnt to ashes by the flame of my eyes.

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1. When the vow of silence is abandoned, the Pranava is recited.
2. Restraint of the breath 3. See n. 6, p. 2.

Darpa.—(*With anger*). Thou fool! Out of respect for caste that thou art also a Brâhmana, thou wast not so far beaten on thy head.

Further :—

36. My country is Toudira ; even king
Skanda's esteem my ancestor did merit,
Earth's ornament Satyavrata is my
Kshetra[1] ; little Kânchi is my residence,
Through disciples numberless,
quarters ten well I am known,
Thou old man ! Stolid ! Thou tortoise
in the well ! heardest or knowest,
thou me as the greatest of disputants?

(*Chuckling*). Alas ! Thou vainest of the vain ! Thou stranger to my *áchára*[2] ! Tellest thou that I am a miscreant ? Perhaps who but I shall know my greatness ? Even the Yôgis great merit not a sixteenth

1. Native village.
2. Vide n. 7, p. 275.

part of my antecedents and *áchára*. Paltry men then deserve no special mention. Therefore it is that I prostrate not even to the Brâhmanas, elder even by three years. Knowest thou not my deep desire in advance righteousness?

37. Just because my mother exchanged a word with some one connected with an old hag—a mere suspect of a street scandal, I disowned her (mother), otherwise so chaste, so good! As for me, by virtue of learning, high connection and character, I excel even the founder of my family. Who then is match to me, not to say superior?

Dambha. —Ah, thou immodest and ambitious Brâhmana! If thou art really one, strictly following good *áchára*, how is it thou didst not prostrate to this She-ascetic? Why again thou didst not salute me,—revered as I am like a father by all the world, and possessing a fame, unknown even to omniscient and high-souled men,—me, a *Srotriya*,[1]

1. छन्दोऽधीत इति श्रोत्रियः

elder to thee by three[1] years, as also this lawful and all-chaste wife of mine, bowed[2] to, by even Prajâpati and others,—who know the truth about God and Soul,—at the crowning act of all ceremonies ?

Darpa.—Ah, Dharmadhvaja ! Sinning self-flatterer ! As thou transgressed the rules of veneration, thou shalt be born in a low womb, may be, a dog's womb or a *Panchama's* womb. Never have I in all my rambles all over the world come across anywhere one, who esteemeth thee yet.

(*With a loud laugh*). Thou foolish cheat ! 38. Several are the *Prajàpatis*[3], *Pasupatis*[4], and *Brihaspatis*[5] I have seen ! In no way thou art their superior. Being so, thou alone payest me no respect.

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1. A Brâhmana should prostrate to another, elder by 3 years.
2. The implication is that even Brahmâ performs ceremonies with mingled feelings of fraud (Kuhanâ, wife of Dambha) and piety.
3. Brahmâs. 4. Rudras. 5. Deva-Preceptors.

Surely, for scorning thy betters, thou shalt anon fall into perdition.

Kuhana.—Ah, thou she-ascetic! This vile Brâhmana shall rue for his contempt of this great sage.

Asuya. Ah, thou dutiful housewife! How is it that thou, like a wicked Bráhmani, reproachest a guest? Tarry we must for a while, when these high-souls indulge in mutual scorn.

Dambha.—(*With anger*). Ah, thou crow of a chatter-box! Like a dog, to vainly wander is thy nature.

For :—

39. Some there are addicted to all manner of vices, wandering like thee, vainly in this world and claiming shelter under the strength of their mere racial superiority. They are avoided by the virtuous; they get angry and they invoke without any sense of shame disgrace on the onlooker.

Darpa.—(*Clapping his hands and mocking*) Why so frownest thou on me, like a monkey, when I but speak facts as they are ?

Dambha.—Ah, thou vain fellow, as massive as a pillar ! Surely thou knowest not the episode known to all the universe.

40. Once when on the confines of *Satyalôka*[1] I loitered, the Lotus-born Brâhmâ received me, all of a sudden, with the sages headed by Sanaka,[2] and with his hands washed seven times over, himself gave me *Arghya*,[3] all humble and lowly !

41. How many in this world are the sages ancient, who, claiming their descent from the Lotus-born Brahmâ himself, win across the darkest of sins, purified, indeed by the water, washed of my feet ?

Kuhana.—So it is ! An eye-witness I was as well, thy dutiful wife.

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1. World of the Demiurge. 2. A divine sage.
3. Water offered to wash the hands to a guest during reception.

Darpa.—(*Aside*). Surely this is my esteemed elder Dambha, and that, Kuhaná.

For, others are not forsooth capable of either conduct or loquacity of this description. I shall therefore treat them as my relatives.

(*Aloud*). Ah, all-knowing divine lady ! Imagination leadeth me to conjecture something and I shall presently acquaint thee of this.

42. This venerable lady is no other than the pervert Kuhaná, ever skilled in depriving others of their riches and this is no other than Dambha himself who hath the whole universe under his control and whose sacrifices consist in nothing better than the slaughter of goats.

How then shall we have our conflict of duties solved by him ?

Asuya.—That is exactly the thought in my mind.

Dambha.—(*Smiling*). Your indentity also I can determine by reasoning out.

43. Surely thou art none other than Darpa, ever casting slander on good men and strong only in garrulity; and this, in ascetic guise, is no other than thy wife Asûyá.

(*Behind the curtain*).

Thou, master of the house, the most virtuous of the Gauda country and thou guest, the most virtuous of the Láta country, surely but spake truth !

(*All gaze at each other, discover their mutual identity and express delight*).

Dambha.—(*With joy*). Friend Darpa ! Our identity is now disclosed through this heavenly voice.

Darpa.—Never did a heavenly voice prove untrue. I owe many apologies to thee, my elder.

Dambha.—Indeed I too have offended thee.

(*Dambha and Darpa lift their hands in salutation and speak affectionate words*).

(*Asûyà and Kuhanà embrace each other tightly*).

Dambha & Darpa.—As we wished, so have we met here, by chance. Now we should be with our king in time.

(*Then enter Mahàmôha and Durmati*).

Mahamoha.—(*Musing*). My love!

We, having taken the vow to exterminate the most reckless ruiner of our clan, Vivêka, have just heard that Kâma Krôdha and others, sent by us to spoil Jiva's Yôga, have retreated, with their squadron, all broken up like a dam made of sand, seized with an unexpected panic, protecting each other, on the analogy of the maxim of the Lion and the Forest,[1] and that they, ashamed to behold our face,

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1. सिंहवनगुप्तिन्यायः—The lion cannot exist without the forest, for hunters will have easy access and will make short work of the lion; similarly the forest cannot exist without the lion, for, then, the forest in the absence of the lion will be transformed into cultivable land.

have fled in different directions, with intent to commit suicide. Therefore thou shalt hasten their sweathearts Rati,[1] Jighámsá[2] and Trishná[3] to their presence to console them, our ministers.

Durmati.—*Aryaputra !* Already on that erraud have they been despatched to their presence.

Mahamoha.—Well, my love! Thou hast rightly divined thy lord's wishes. We shall recall them to service at the outbreak of hostilities, after they recover heart for a while.

Durmati.—Verily so !

Mahamoha.—(*With deep grief*).

My love! With my glory everywhere undiminished, I blush (at the thought) that this quarrel should have arisen in respect of this vile Vivêka, my unequal in every respect. As peerless as thou art amongst the weaker sex, I am so amongst the stronger sex,

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1. Goddess of Love.
2. Desire to kill.
3. Thirst for wealth.

For :—

44. Ever on their heads the Deva and
the Asura hosts wear[1],
The parchment of my order, whose
text is engraven,
With ink made of their coronets'
lustre,
Their diadems reflecting the
alphabets[2] across their heads.

Further :—

45. Deva-hosts I control ; more so
mortal kings,
Trimûrtîs—Brahma, Vishnu, Rudra.
confined I in Lotus, Sea and Mountain,
Unfailing my brow-force in the
universe—making, unmaking and
transforming—

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1. The implication is that the Devas and the Asuras are the servants at the beck and call of Mahâmôha.
2. A popular belief is that imperceptible alphabets are written on the head of every person which indicate the longevity of a person's life, fortune, position, rank, etc.

Whose grip then am I in, and who my grasp could escape? this is an open truth!

(*Aside*). How then to revenge myself on Vivêka on whom fortune now smileth for some reason unknown? Never mind. Am I not the Great *Môha*?

(*Aloud*). Love mine! In any case, like the sun screened by the clouds, diverse religions, sown broadcast by me in all quarters are somewhat mystified by a few fools, the Upanishad-followers. Kâma and others, ashamed at the failure of their plot, prefer *incognito* now. I can yet topsy-turvy the *prima facie* argument as the conclusion and *vice versa*, creating difference in objects where it existeth not and sameness where it also existeth not and thus confuse this world; or, I shall strengthen the credible doctrine, so much in harmony with Ahamkára[1] etc, and pivoting round the cardinal doctrine of

1. See n. 2, p. 61.

Experience, the doctrine, where the vain endeavour to establish an invisible Entity, is fully saved and where the end and aim of life are *Artha* and *Kàma*,—all by the sublimity of my arguments—and thus damp the vain enthusiasm of stupid Viveka.

Hah! Hah!!

46. Earth, Water, Fire and Air, are the elements; the admixture of these bringeth about knowledge on the analogy[1] of Intoxication. Who is it that hath seen a soul over and above this, and what happiness can there remain, the moment the body becometh extinct? This is the *Chârvàka* doctrine, founded by Brihaspati!

The *Upanishads* quoth that the faith acceptable to the largest number is the stronger faith. It is said that this is the Asura's *Upanishat*. Therefore the

1. Intoxicatian is brought about by taking in an admixture of किण्व (A drug or seed used to cause fermentation in the manufacture of spirits).

conclusion of the followers of *Vedánta Siddhánta*, that the *Upanishads* are the only real authorities, indirectly acteth as the document admitting our victory, written by our enemy in his own hand-writing.

47. The heretics of our creed[1], with an aching heart, reconcile their theory, through Experience, which is contrary to their accredited faith; but the followers of our creed, taught in the school of Brihaspati, can act up to the dictates of their mind.

Durmati.—*Aryaputra!* How shall the creed of Brihaspati, based only on Experience, stand before the diverse other creeds, based on several Authorities, which establish the existence of several inferential entities.[2] ?

Mahamoha.—My love! Surely thou seemest to put this question, just to strengthen the soundness of our faith!

48. These Vêdas, simply believed in by

1. Followers of the Upanishads.
2. God and soul.

some self-styled Pandits, seem to preach a something unreal, but this creed of Brihaspati is no sooner advocated, than they (the Vedas) lose all their force and stand stupified in silence.

Could even myriad reflected images of the Sun form themselves into a real Sun?

Durmati.—*Aryaputra*! Before this paramount faith propounded by Brihaspati, what is *Mukti*, what is enjoyment and what is God?

Mahamoha.—Just hearken.

49. The dissolution of body is *Mukti*; superb sexual pleasure is enjoyment; and damsels giving this pleasure and adorned with youth are the gods.

And so it is, my queen, who knoweth the truth of truths! These, thy questions, have been replied to in consonance with Experience.

The grace of these visible gods is the one thing to be sought after, for conquering our foe in the person of Viveka.

Durmati.—May thou receive the grace of these damsels—*living gods*, and fit to be conversed with. But how is it possible to conquer Vivêka, through their grace ?

Mahamoha.—Thus surely :—

50. The Yôga of even the men, intent on deep penance,—men who have mastered all the Vedas and who have restrained the senses outer and inner, the picture in the shape of slender-waisted damsels, painted on the *walls*—Imagination, even without the aid of the artist's brush, shall undo.

The Vedántins state that even those dear to the Supreme Lord on account of their aversion to sense-enjoyments refrain not from pleasures but indulge in diverse pleasures, eating, drinking, sporting with women, riding on carriages, etc, and this is the great virtue (of our faith). Indeed none would fly from the fear of the scorpion to the mouth of the dragon.

Further :—

51. Breatheth there the man who faileth

not in courage, even at the sight of damsels, who are shaped together with the collected materials of darkness,[1] the moon,[2] flower-bunch,[3] the sky[4], the eddy,[5] the plantain-tree,[6] the mirror,[7] the quiver,[8] and the lotus[9],—damsels who resemble the waving pennons, implanted in the front of Cupid's hosts?

Ha! Ha!! Quoth not the Vedas that many are the wives of Garuda, brooking not a moment's separation from him, as also of the other eternal lovers of Vaikuntha who are ever free from family-ties? Quoth not again the Srutis that the Supreme Lord who liberateth men from all *samsàra* is the spouse of no less than three wives, Srí, Bhû and Nilâ? Therefore the monkey-like revilers of Káma—the true aim of life,

1. Hair.
2. Face.
3. Breasts.
4. Waist.
5. Navel.
6. Thighs.
7. Knee.
8. Shank
9. Foot.

The head-to foot description of a damsel is meant here.

burn their own fingers, like one setting ones own city in flames when trying to burn the city of ones foe.

Behold Him whom the *Mumukshus*[1] proclaim as the Donor of Eternal Bliss!

52. Even the Ancient[2] Lord, though promulgating *Satva-guna*, diverteth Himself in several chief[3] cities with several wives, reposing[4] Himself on His thousand-hooded Sesha-couch.

Therefore refuting the Chárváka's faith and premising the existence of the Divine Couple is as ludicrous as the wit of a simpleton who would refuse to give a hundred but would offer only a five-score!

Further :—

53. The vow of celibacy suffered by Brahmá and others who have compiled works relating to the attainment of salva-

1. See n. 5, p. 29.
2. The Lord without an origin *i. e.* Srí-Nârâyana
3. Such as Srirangam, etc.
4. Also means :—In the company of gallants.

tion, but which are fit to be believed only by fools, maketh after all for greater enjoyment.

(Listening) :—

What sayeth some one ?

54. "The wedded life of the Parents[1] of the Universe is natural[2] and is the outcome of their free volition. Even the division of human beings into men and women is only designed for the service of the First Couple[1]. Every other design is also to be similarly interpreted. Brihaspati's faith merely enhanceth the pleasures of temporal men but it hath no relish to the really learned men, alas !"

(*Frowning*). Who is there ? Let this owl of a Believer be thrust away from my ken.

Durmati.—*Aryaputra !* Surely my votaries are all women. I am really proud that Viveka is to be conquered through them.

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1. Sri and the Lord of Sri.
2. Not due to the force of Karma.

(*Musing*). How is it that the world, neglecting thy creed, the main theory of which is flirting with young damsels, hankereth after diverse different creeds?

Mahamoha.—My dear! Want of proper investigation is the cause of this blind obstinacy of the fiendish Believers.

55. People, eager to indulge in vain quibbling arguments, thus abandoning the faultless faith propounded by Brihaspati, set their hearts on diverse other creeds established by Kapila, Hiranyagarbha, Kánáda, Buddha, Jina and others.

56. Both movable and immovable objects are wondrous by nature, like the variegated hues of the peacock's plumage. Need poets assign any reason for the thorn being sharp?

Such is the indomitable force of the theory of nature. The law of cause and effect also followeth the Káka-táliya-nyáya.[1]

1. The maxim of the crow and the palm fruit. It takes its origin from the unexpected and sudden

Even thus :—

57. Ah ! How loud in the world flourish systems of sophistry, by the hundred, sharp as shingle, agitating the world by the legerdemain of befangled controversies, raging by "No"s pitted against "Yes"s, and "Yes"s against "No"s !

58. Virôchana[1], taught by the all-knowing Prajápati who was pleased with his long service to him, promulgated for mankind the quintessence of the Asurópanishat[2]. Even in this matter—

59. Mukti, it was said, by the elders to be the annihilation of the body and the senses. But considering this as absurd, I composed

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fall of a palm-fruit upon the head of a crow (so as to kill it) at the very moment of its sitting on a branch of that tree and is used to denote a very unexpected and accidental occurrence, but not a linked cause and effect.

1: The progenitor of the Asuras, father of Bali.

2 cf इन्द्रो ह वै देवानामनुप्रवव्राज विरोचनोऽसुराणाम् ।

(Chandôgya Upanishad.)

a treatise, therein stating that both by largeness[1] (Brahman), and glory[2] (Brahman) the bulging bosoms of damsels matched Brahma-bliss.

Durmati.—*Aryaputra*! This mortal world being so well protected by thee, how is it that our unreasonable foes, with their partiality to other faiths, torment it?

Mahamoha.—Be they what they would! It harmeth us not. Thieves abandon not their nature, but the wary-minded are in no way affected by these.

60. Let the Vêdántins indulge in mockery against us as they please. Let others, indifferent, desire to despise us—great in every way; let yet others prattle their own wits by saying that this is the attitude of the virtuous. Of what avail to us are all these ways of self-conceited perverts?

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1. The necessary attribute of Brahman. *Lit:* Largeness.
2. सौन्दर्य (superb beauty), ऐश्वर्य (supremacy) etc.

(*Musing*). Love mine! Now we must find out the men who are capable of establishing our theory.

Who there?

(*Dambha and others advancing quickly*)
Here we are. (*Thus saying, approach.*)

Mahamoha.—Welcome to you—the well-wishers of our race.

Dambha and Darpa.—(*With humility*)
Great king! We are here, our movement always everywhere and unrestrained, by thy grace. What may by these servants of thine be done?

Mahamoha.—What news then about Káma and others?

Dambha.—(*Aside*). What shall I say to the king?

(*Aloud.*) My lord! Durmati's Lord! It is said—"Truth shineth in kings." I shall therefore inform thy Majesty, what I saw, though it may be disliking to me.

For, I know too well the present condition of Kâma and Lôbha.

61. Immersed though men are in the Ocean of myriad lusts, though the season of Spring reigneth, though the Malayà breezes blow, Kâma, abashed, as it were, at reverses[1], due to his slight remissness (in attacking the Jiva), it seems, hath fallen into slumber, and never toucheth his shafts!

What need then to speak of the other (Lobha)?

Listen :—

62. What hold can Lôbha, an object of praise by misers, obtain in a Jiva, beguiled as he is by Viveka, and who neglects his very body?

Darpa.—My Lord, Wise in[2] the company of Durmati! I have seen Krôdha in his present plight; I shall acquaint thee with

1. Failure of the plan to captivate Jiva and make him enjoy the dictates of senses when his mind is distracted from Yôga.
2. Also means, expert in base wit.

what I saw, in deference to the precept—"By Truth shall the Wise be followed."

63. Even Krôdha—the enhancer of the happiness of veteran warriors, whose prowess is manifest in the knitting of his eyebrow—premonitory of the coming cataclysm, destroying the cosmos of the twice-seven worlds, remaineth all stupified by the influence of the poisonous drug, Virakti.

Mahamoha.—(*With a Sardonic laugh.*) Ah! These are the evil counsels of the ruiner of our race, Vivêka. All wary then, we must cover the whole universe with vice, in such a way that there could be no opportunity for Vivêka. Vice alone is virtue for us, who are intent on preserving our race. The *Itihasins*[1] aver:—"Virtue and Vice alternate according to individual situations." Vivêka, by himself not very strong, thus reduced to straits, shall easily surrender. After all, what is this Vivêka? It is certainly no hard task for the sickle to cut the herb[2],

1. Epic-writers.
2. *Ophiorrhiza mungo.*

nor doth the fire need help to burn the thorn!

(*Musing*) Love mine! My race's guardian angel! Mark the studied perseverance (in me, not leaving a thing begun, unto the limit of life) and ever true to thy wishes!

64. Either let Káma pine with Kródha and Lôbha, or join me in time. Sri Râma's irresistable stand in his fight with the Rákshasas, I shall re-enact in my fight with Vivêka. This Kali-age shall be my chariot, thou Durmati my charioteer, Dambha be my triumphal trumpet and Darpa my armour!

Dambha.—Great king! When thy success dependeth entirely upon thyself, what availeth our effort?

65. Who dare stand before thee, when thou takest it into thy head to romp on the stage of war, and who as thy foe dare challenge thee when thou amusest thyself in Káma-sàstra? A person but once earnestly

espied by thee becometh capable of pulverising the earth[1], uplifting the Mountain Kailása[2] and exsiccating[3] the Oceans Seven.

Still, we, acting under thy commands, shall put ourselves unreservedly at thy disposal and exert our very best. Even monkeys did assist Sri Ràma and so did the shepherd women, Sri Krishna.

Mahamoha.—I shall allot ye duties exactly as your hearts may desire.

66. Now Dambha! Thou shalt in all vigilance again resort[4] to regions bordering on holy rivers to continue thy duties, and Darpa shall take his residence in

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1. The reference is to Parasuràma who in anger powdered the Earth.
2. „ „ „ to Râvana who uplifted Kailâsa when he went to fight with Siva.
3. „ „ „ to Agastya who drank the oceans in anger.
4. Where sacrifices are performed, there vanity (Dambha) is manifest.

the holy hermitages, where the conceit of Vairágya is in full evidence.

Dambha and Darpa.—Thy Majesty's command shall be obeyed. (Exeunt.)

(*Aside.*) What shall be done first to baffle the enemy? Ah, now I recollect.

67. Helped by Durmati, I shall fling into the burning belly-fire, the four[1] kinds of oblations and shall solely maintain *Prànàgnihôtra*[2].

Then, when the Jiva revelleth himself in feasting on dainty dishes, made of stuffs, wholesome and at the same time forbidden by canons related to caste[3], person[4] and place[5], where is the least chance to Vivêka's victory?

68. (*Aloud.*)—If I defeat not Vivêka, of what use are they to me,—clusters of Mêru mountains, ranges of Kailása mountains,

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1. खाद्य, पेय, चूष्य, लेह्य.
2. The only fire sacrifice of keeping up life.
3. Onions, etc. 4. Stuff belonging to out-castes.
5. Stuff grown in filthy places etc.

the thrice-six islands, or all the worlds? Contented I shall never be, even with all the Cosmos entire. Now therefore my mind yearneth to kill the enemy.

Durmati. Thy ministers alone shall be favored by entrusting them with the errand to slaughter the foe.

Mahamoha.—Love mine! Rightly thou dost discriminate. In similar strain was the thought in my mind. Therefore let some confidant of ours be summoned from the harem.

Durmati. Friend Durvàsanà! Come here.

(*Then enter Durvàsanà.*)

Durvasana.—Here I am, awaiting the king's and the queen's mandates.

Mahamoha.—My good Durvàsana! Proclaim under my command to my different Secretaries, expert in all learning and writing:—

Be it known to all that the King of Kings and Suzerain Lord, the great Mahàmôha with Queen Durmati commandeth :—

ಪುಸ್ತಕದ ಸಂಖ್ಯೆ... O-2393

"Let it be written that Mahàmôha hath made a free grant of the famous metropolises seven, known all the worlds over, as the seven Mukti-kshetras[1] the great islands seven, the oceans seven, to his ministers seven, Kàma, Krôdha, Lôbha, Mada[2], Dambha, Màtsarya[3] and Stambha[4]."

And :—

69. "Leaving now Indra and the other Devas, who retire from their high estates at each successive Manvantara[5], and who tremble with fear at the very mention of my name, all this universe shall interpret the use of the words —*Nama*[6], *Svasti*[6], *Svâhâ*[6], *Svadhâ*[6], uttered even casually, as appertaining to myself—Mahàmôha."

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1. Shrines of Salvation.
2. Pride.
3. Jealousy.
4. Confusion.
5. The period or age of a Manu.
6. These are the words with which Vedic hymns end.

Durvasana.—Duly shall the King's and the Queens' commands be obeyed.

(Exit.)

(*A cry, behind the curtain.*)

"Victory to the Lord!"

70. "Oh, Môha great! Like unto thee is the fierce-rayed Sun, unfavorable owing to its heat[1] to men's movements[2], causing a time[3] suitable for eating, and desiring to get into the opposite direction[4]—West.

71. Now—a cook, the servant of Durmati, both from the home of Indra[5], and the home[6] of Varuna, bringeth a fit meal[7] made of the ingredients of sweet nectar, and wine flowing incessantly, for Mahâmôha."

Mahamoha.—(*Listening.*) We shall now retire into our inner rooms, as the herald

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70. The epithets when applied to Mahâmôha mean
1. Prowess 2. Torments of Samsara, unfavorable to the attainment of Môksha
3. Midday-also means founding the Chârvâka faith, liked by all 4. Longing to conquer Viveka
5. Svarga. 6. Western Ocean.
7. स्वायं धारान्तं=सुरा

declareth that it is time to adore the deities, who pervade all bodies and who are accepted by all religionists viz. our very lives (*Prânas.*)

(*Thus exeunt.*)

Finis Act V termed Dambhàdyupálambhana (Taunt of Dambha and others.)

AUM.